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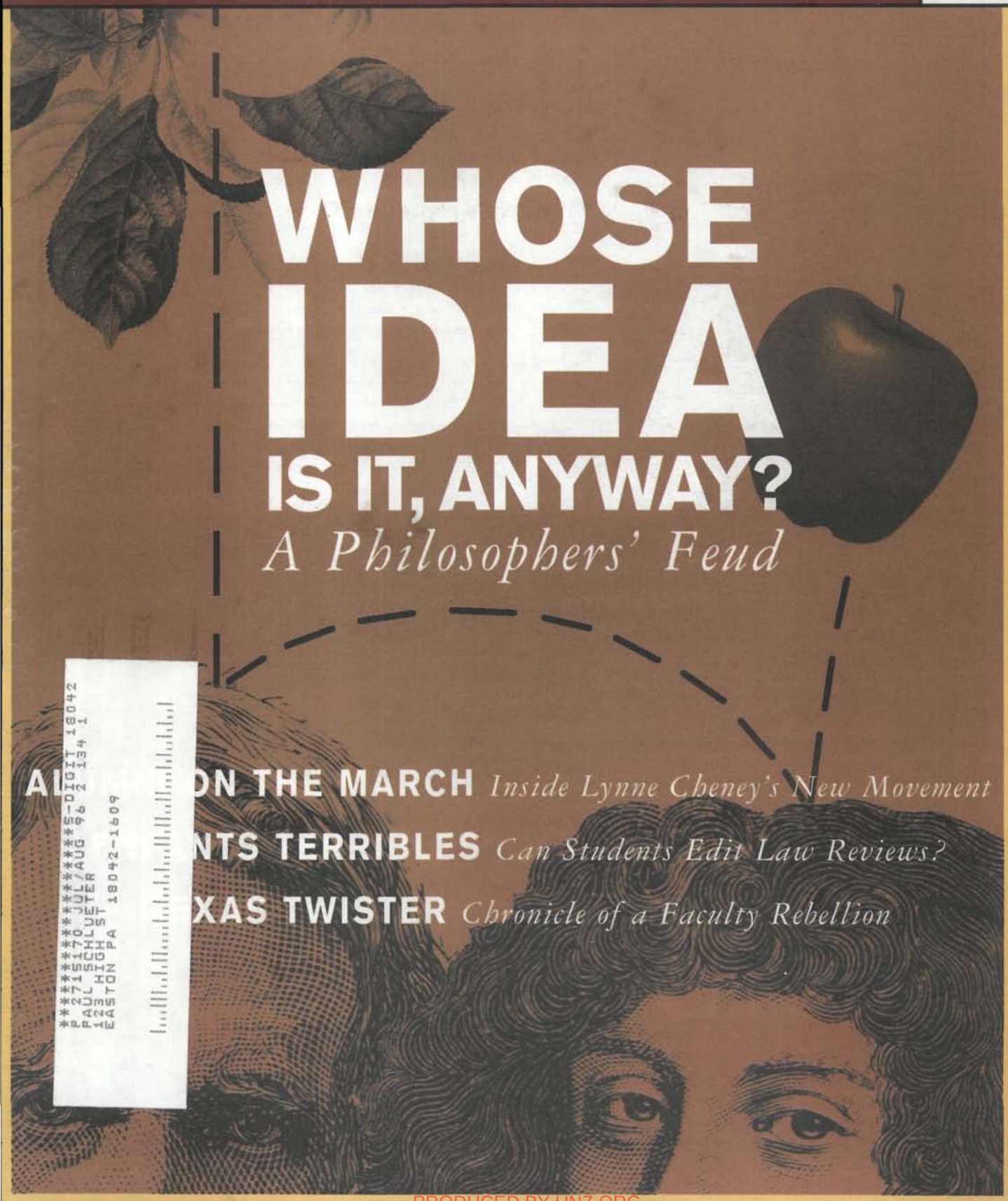

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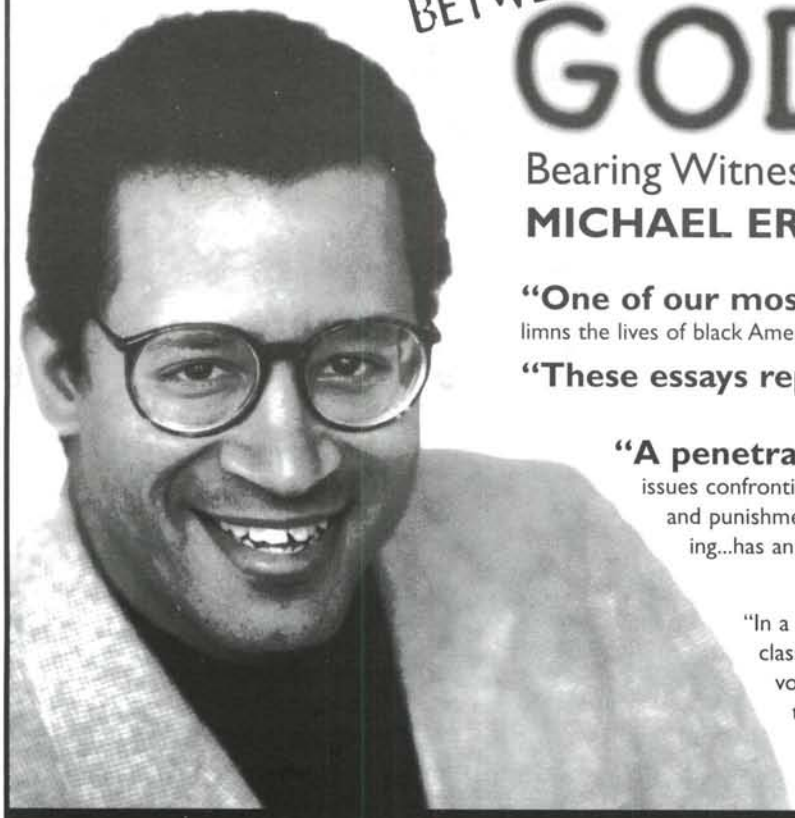

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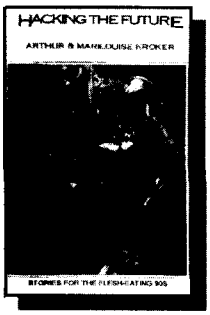


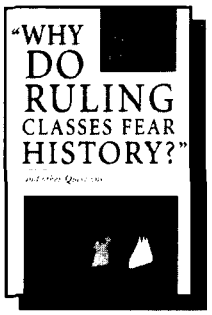

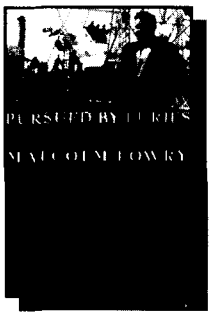

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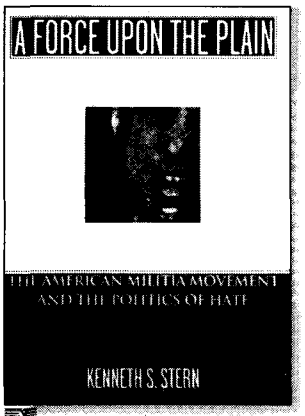


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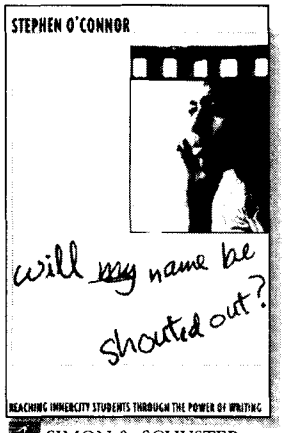


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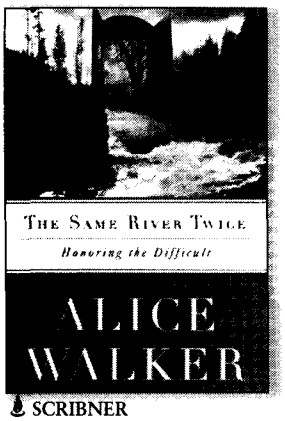


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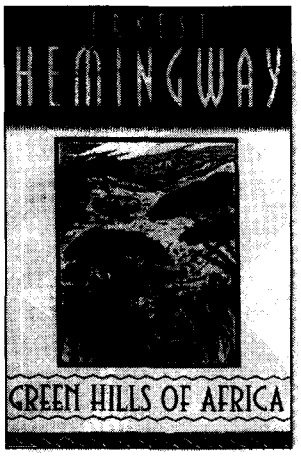


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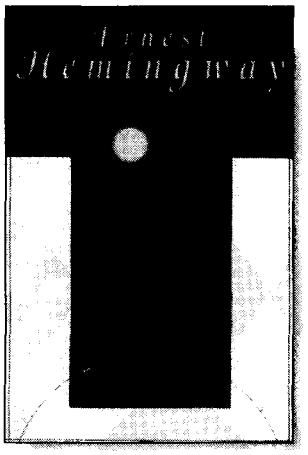


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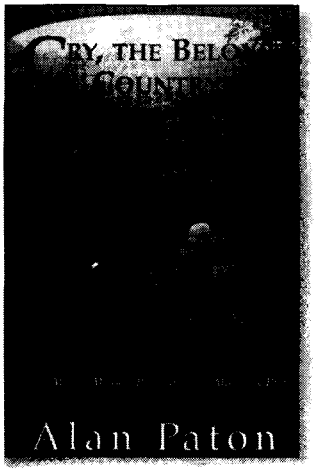


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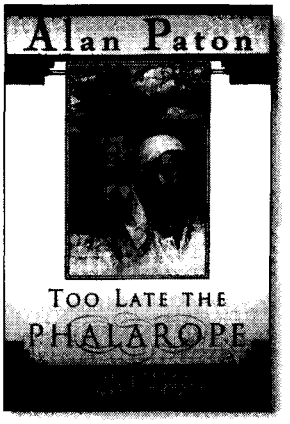


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# LETTERS TO THE EDITOR

LETTERS TO LINGUA FRANCA SHOULD BE DOUBLE-SPACED AND ACCOMPANIED BY THE WRITER'S NAME, ADDRESS, AND TELEPHONE NUMBER. LETTERS MAY BE EDITED FOR CLARITY OR LENGTH.

## COPYWRONGS

David W. Stowe's article on copyright ["Just Do It: How To Beat the Copyright Racket," *LF*, November/December] is so astoundingly wrongheaded, riddled with errors and distortions, and misguiding that it would take another piece almost as long to put things right. The article might be amusing as a spoof, like those 1950s grade-B Japanese monster movies, were it not for the fact that there are people in academia prone to believe in the realities of the invaders from outer space that populate Professor Stowe's copyright imaginings.

To "Just do it" and ignore copyright law, as Stowe advocates, would destroy higher education, whose very basis is respect for both the creators of intellectual property and their creations. Especially as we move forward into the uncharted waters of the digital world, creators, disseminators, and users of intellectual property must work together. This will assure that the unique system of incentives and rewards for the public good that copyright provides—something which (contrary to Stowe's unfounded allegation) the U.S. Supreme Court has always fully supported in decision after decision—can be meaningfully maintained in cyberspace as well as here on earth.

Stowe's article does a tremendous disservice to academia and compromises *Lingua Franca* as a journal of serious opinion. To bring the question to a practical conclusion: How would you feel if we were to freely photocopy not only Stowe's piece but all issues of your publication and make a wide distribution of them so that members of the publishing community would never have to buy the magazine itself?

**JAMES LICHTENBERG, VICE PRESIDENT, HIGHER EDUCATION DIVISION, ASSOCIATION OF AMERICAN PUBLISHERS**

In spite of its unnecessarily provocative title, David Stowe's article makes many points with which a publisher like me can agree. Publishers also suffer along with authors from onerous restrictions on, or high fees charged for, the use of movie stills, song lyrics, and the like.

Where Stowe goes wrong, however, is in conflating the fair use of material quoted for the purpose of comment and criticism with the sheer reproduction of material by photocopying. He refers to Michigan Document Service as though it were a champion of fair use. But MDS is not engaged in any act of scholarship; it merely seeks to cloak its commercial, profit-making business in the honorific garb of educational fair-use activity, just as Kinko's had earlier. MDS is nothing more than a parasitic publisher, free-riding on the labor of others.

This is a very important distinction to keep in mind—and it is a distinction that has been validated in the courts. We publishers have no problem with fair use as an ingredient in scholarship, which is what most of Stowe's article concerns. Where he equates it with photocopying, however, we strongly feel that he is wrong to advise his colleagues to "Just do it!"

**SANFORD G. THATCHER, DIRECTOR, PENN STATE PRESS; CHAIR, COPYRIGHT COMMITTEE, ASSOCIATION OF AMERICAN UNIVERSITY PRESSES**

**David W. Stowe responds:**

By failing to address a single issue raised by my article, James Lichtenberg does a real disservice to both authors and his fellow publishers. Since the bulk of the article is based on personal experiences and straightforward readings of presumably unimpeachable sources, like the Copyright Act, the U.S. Constitution, *The Chicago Manual of Style*, and a unanimous Supreme Court decision, it can't be as preposterous as Lichtenberg lets on. Does he honestly dispute the fact that copyright law can be confusing and inconsistent? That authors are sometimes taken for rides by capricious copyright holders and gouged by greedy publishers?

Lichtenberg's intemperate screed leaves the unfortunate impression that copyright law and fair use are incompatible, and that authors and publishers have no common interest in copyright apart from invoking it to maximize their respective earnings. They do have such a common interest, as my article tried to explain and Sanford Thatcher's letter confirms. Academic publishers in particular should be standing behind their authors, not encouraging them

## TO OUR READERS

The current issue of *Lingua Franca* presents the first comprehensive redesign of the magazine since we began publishing five years ago.

The new look comes to you courtesy of graphic designer Paul Ritter. Paul got his start creating underground comics as a teenager. Today, he works as designer and art director for *Colors* magazine and for *Le Book*, the annual review of graphic design in France. Fresh from remaking *Lingua Franca*, he will move on to become art director for Virgin Records in Paris. Metze Publication Design of Woodstock, New York, will implement Paul's design in our upcoming issues.

As always, we eagerly invite your comments.



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to shell out for unnecessary fees. While I allude to the Michigan Document Service case and borrow from its attorney's argument, nowhere in my article do I advocate that professors "Just do it" when it comes to course packets. That subject warrants a separate discussion. My emphasis is on the use of copyrighted material in scholarly writings. What I argue for is the *principled* exercise of fair use, not wholesale piracy.

But principle cuts both ways. Simply placing a copyright notice in a text does not give a publisher the right to extract permissions fees for material clearly in the public domain and to intimidate copy shops that refuse to comply.

# SILBER'S CATEGORICAL IMPERATIVES

Daniel Gross's profile of John Silber, "Under the Volcano" [*LF*, November/December], elicited a memory and a thought. In 1968, as a candidate for a position in early American literature at the University of Texas at Austin, I found myself in Dean John Silber's office for an interview. The moment I was seated before his desk, he suddenly thrust a hardback book at me and demanded, "What do you think of this?"

Like Henry Giroux, the wronged professor in Gross's article, my working-class origins had exposed me to bullies, and my first impulse was to toss the volume back at him. But sensing that it might be some kind of test, I paused long enough to notice that the book (on a twentieth-century writer) was a recent publication of UT Press. I started to confess that I had not read the book when Silber cut me off, assailed the application of two classical concepts in the book as asinine, and then proclaimed with evident satisfaction that he had just fired its author. At the first break in his tirade, I contentiously (and perhaps recklessly) asked Silber what he made of the fact that it was the press of his own institution that had published the book. My riposte, inadequate as it was during that bizarre moment, ended his intimidation of me; after noting that he would investigate the press's performance, Silber relaxed and conducted a more conventional interview.

Later I discovered that I had been hired to replace the fallen author and had even inherited his office. I am taken by a striking revelation in Gross's article: the apparent lack of change in Silber's manner over the years. Rather than evolving in human understanding and tact as he has aged, Silber (the Kantian) seems oddly suspended in time, as if he were imprisoned within a self-conceived "idea" of himself.

**WILLIAM J. SCHEICK, PROFESSOR OF ENGLISH, UNIVERSITY OF TEXAS AT AUSTIN**

# GOD AND THE PROFESSORS

Jon Wiener implies in his article "Cash for Courses" [*LF*, November/December] that we who accepted prize money for teaching courses in science and religion from the Templeton Foundation sold out for hard cash.

This is an unfair and unwarranted allegation. The Templeton Foundation made absolutely no attempt to influence the structure or content of the course that we proposed to teach. No Templeton agenda (beyond a general desire to promote the teaching of courses on science and religion) was ever revealed to us; it was never stated or even suggested that Sir John Templeton's book [*The God Who Would Be Known*] might be appropriate course material. The "model course" proposals (to which we paid no attention) were presented, as we understood them, not as models to be imitated but simply as samples from the previous year's competition from which some-

**continued on page 75**

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# Field *Notes*

## VEEP SHOW

1995 was a pretty good year for Spiro Agnew.

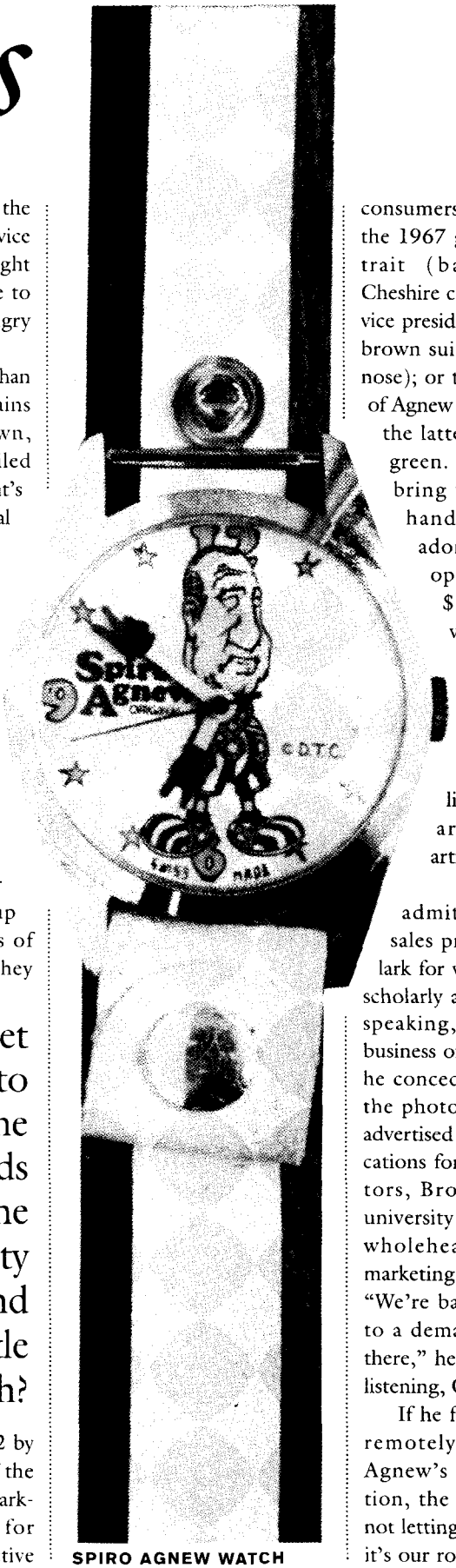
In the wake of the public apotheosis accorded his former boss, Richard Nixon, the man who put the "vice" back in "vice president" managed to have a little renaissance of his own. Last February, Maryland governor Parris Glendening ordered Agnew's gubernatorial portrait, which had been languishing in storage, back into public view. (Maryland, Glendening later reminded us, was not "Stalinist Russia, where people become nonpersons.") Then, in May, twenty-two years after pleading no contest to charges of tax evasion, the reclusive Agnew returned to the nation's capital for the installation of his marble likeness in the U.S. Senate—a ceremony that prompted a spate of headlines making clever use of the word "busted."

Despite Agnew's history of strenuous efforts to alienate himself from almost everyone—he is, after all, the man who uttered the phrase "nattering nabobs of negativism"—it seems that his newly raised profile extends even to academia. Overwhelmed by the volume of autograph requests he was receiving, Agnew a few years ago turned to the University of Maryland's Archives and Manuscripts Department, the official repository for his vice presidential materials. Might they, he inquired, be able to help him appease the hungry mob?

They could do more than just help. In fact, explains curator Lauren Brown, Agnew's request dovetailed neatly with the department's hopes of funding additional students to help process the voluminous Agnew collection. And so a plan was hatched: Why not get Agnew to autograph some of the hundreds of photos in the collection and generate a little extra cash by selling them to the public?

And sell they did. In the past two years, eager buyers have scooped up some fifty photographs of Agnew. Glamour shots they are not. In fact, the 8 1/2 by 11-inch color portraits of the vice president look remarkably like head shots for *Columbo* extras. Prospective consumers can choose from the 1967 gubernatorial portrait (bad blue suit, Cheshire cat smile); the 1969 vice presidential portrait (bad brown suit, ever-protruding nose); or the formal portrait of Agnew with his wife, Judy, the latter a vision in lime green. Fifteen bucks will bring you one of these handsome icons unadorned, or you can opt for one of the $50 autographed versions. (And there's none of that fake "autopen" nonsense they give you at the George Bush library, either; these are the genuine article.)

> Why not get Agnew to autograph some of the hundreds of photos in the University collection and generate a little extra cash?




SPIRO AGNEW WATCH

JOHN CARRNET

Curator Brown admits that the photo sales project is a bit of a lark for what is otherwise a scholarly archive. "Generally speaking, we're not in the business of selling materials," he concedes. And although the photographs have been advertised in two trade publications for autograph collectors, Brown says that the university has not made any wholehearted attempt at marketing or merchandising. "We're basically responding to a demand that's already there," he explains. (Are you listening, QVC?)

If he finds anything even remotely amusing about Agnew's tarnished reputation, the low-key Brown is not letting on. "I don't think it's our role to comment one



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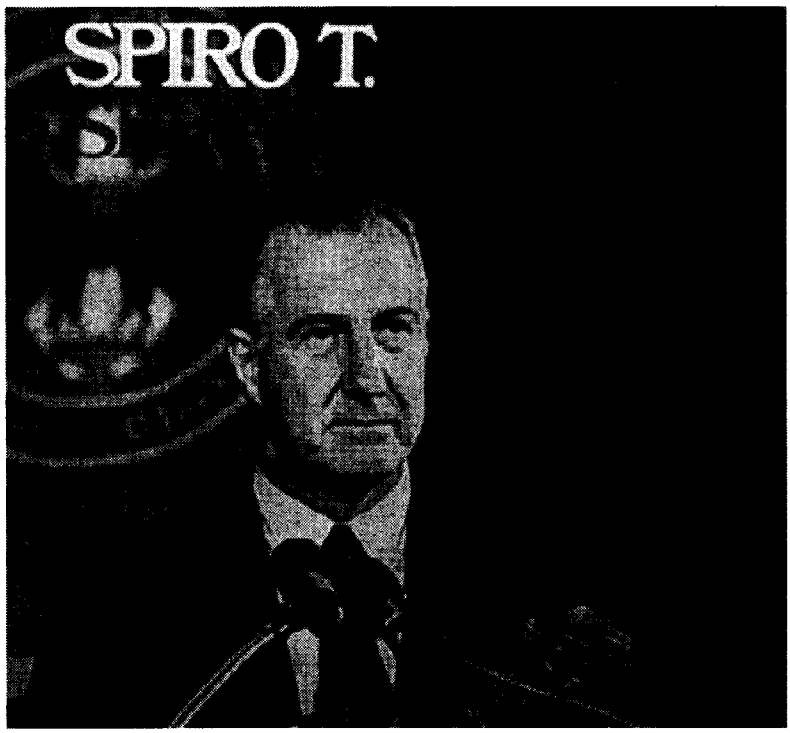
way or the other on his career or the significance of his career," he says diplomatically. "I think our role is to try to make the documentation that we have available to people and let them make up their own minds."

The documentation in question is tucked away on the third floor of the McKeldin Library, on the university's neatly manicured College Park campus. Running 1,000 linear shelf feet, the collection includes comprehensive records of Agnew's political career, focusing mainly on the vice presidential years. Interested researchers can examine everything from Agnew's remarks at the 1967 Annapolis Clam Festival to his campaign files on Barry Goldwater to his farewell statement to the nation. The archive also houses an assortment of the kind of charmingly useless objets d'art that politicians tend to accumulate; for example, the startlingly accurate portrait of Agnew crafted from colored bird feathers, a gift from the president of Indonesia. And then there's that desktop likeness of the former vice president made of what appear to be leftover machine parts. "We don't know quite what to make of it, but we like it," says Brown sheepishly, twirling the figure's ghoulish mechanical arms.



ALBUM COVER

Will the Agnew enterprise inspire a new trend in the world of academic political archives? Curator Bill Cooper of the University of Kentucky, who presides over the papers of Harry Truman's vice president, Alben Barkley, says he has no plans to put any of the Barkley collectibles up for sale. But Cooper sympathizes with the Marylanders' plight.

"Public universities are getting really desperate," he says with a laugh. "I'm not surprised by anything they do to make a dime."

**JENNIFER MENDELSOHN**

# RANKLED

The National Research Council's monumental grad-school rankings survey, *Research-Doctorate Programs in the United States,* has been out for several months now, and stat-freaks are still poking their way through its forbidding pages. Don't wait up for them. The NRC report is a dazzlingly complicated document. Its first 146 pages form a sort of how-not-to manual, in which the authors detail the hundreds of things the data *don't* reveal. Only in Appendix H will you find the mythical "Q" scores—numbers between 0 and 5 measuring the "reputational quality" of the country's academic departments. Compared with *U.S. News*'s yearly beauty contest, the NRC report works hard to be homely. And that has earned it the trust of administrators.

But there will always be nitpickers.

As you read this, letters of outrage are being fired off to the NRC's Washington, D.C., headquarters, complaining about this or that alleged injustice. Not surprisingly, the discontented are usually faculty members whose departments have been branded with lousy "Q" scores. Brendan Maher, the Harvard statistician who guided the NRC committee, says that the criticisms contain more heat than light. "So far, every complaint made to me has been ultimately shown to lack merit," he says. The problem, he complains, is that "people don't look at the report. I don't expect sophisticated analysis from the education-beat reporter



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in Peoria, but you'd think that department chairs would bother to read the report before attacking it."

Sounds convincing—but not so fast. David Fenton, a graduate student in musicology at NYU, took Maher's advice and read the report. And he wasn't reassured; he was mystified. "Once you really start looking," says Fenton, "a lot of the numbers begin to look all wrong." Last October, he erected a large World Wide Web site (http://pages.nyu.~dwf493) dedicated to debunking the NRC's data-collection methods for music, which he characterizes as "sloppy and basically indefensible."

Fenton lodges several complaints. First of all, the music department rankings involved a mere 107 respondents, less than half the number of raters for other fields. (The NRC set a minimum of at least 100 respondents per field.) More disturbing, he adds, was the misleading data on the "faculty size" lists. For example, Indiana University reported only six faculty, while Illinois—a program with around the same number of students—claimed a whopping seventy-three. Other schools produced even more magical results: Looking at the report, you'd think that eighty-three musicologists were secretly holding court at the University of North Texas.

According to Fenton, the cause of the problem lies less with the NRC than with the "Institutional Coordinators" who were asked to provide the agency with information about their school. (The ICs were sometimes deans, sometimes secretaries.) The NRC won't divulge the coordinators' identities, but Fenton feels that the numbers can be explained thus: Either "the Institutional Coordinators were incompetent, [or] institutions deliberately misrepresented their faculty."

> Indiana reported six music faculty, while Illinois, with around the same number of students, claimed seventy-three.

Has Fenton poked a hole in the NRC dike? He's definitely made the case for coordinator bumbling. The Juilliard School, for example, never even turned its forms in; the New York conservatory is therefore totally absent from the survey. And an NYU administrator somehow reported only two graduate students in music—when, in fact, there are fifty-seven. Whoops!

But the larger confusion stems from the NRC's ambiguous definition of what constitutes a Ph.D. in "music." Indiana, for example, counted only full-time faculty in musicology, while Illinois tossed in its entire performance faculty, along with adjuncts. Henry Upper, Indiana's associate dean of


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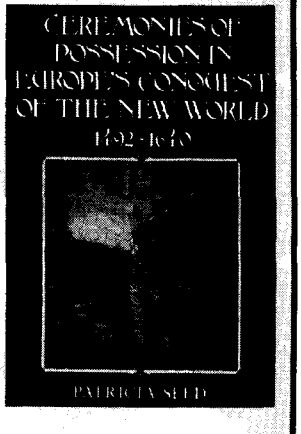


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music, says "If we had included everyone who works at the music school, we'd have reported 145 professors, not six." Did these numbers have an impact on the rankings? Let's see: On the "visibility index," Illinois ranked first and Indiana crawled in at fifty-sixth. And the "Q" scores? Illinois landed in tenth place; Indiana, twentieth.

Of course, that might be just where they belong. Maher doesn't appear to be worried. He jokes that "it would be nice to have someone look over each respondent's shoulder, but we can't second-guess administrations. We're ranking 3,600 programs here." In any event, Maher says that Fenton's criticisms are just quibbles: "It wouldn't affect the 'Q' scores. Those are purely reputational."

True. But Fenton points out that "Q" raters were provided with faculty lists for each school before issuing their judgments. He argues that, adjuncts or no, seventy-two professors looks far more impressive than six—and these extra faculty members could be enough to skew the results, particularly as rankings usually come down to the hundredth decimal place.

Philip Gossett, president of the American Musicological Society, says that the NRC is "being presumptuous if they say that such mistakes wouldn't make any difference." Adds Fenton, "I wouldn't expect them to check [every] faculty list. But it wouldn't have been too difficult to show the results to some musicologists; anybody who knows the field at all would have immediately pointed out problems." In other words, while the NRC report is scrupulous in its methods, it forgot to consider one factor: the human one.

Fenton concludes that the NRC survey is "invalid" for music, and recommends that in the future, the agency should learn to "separate apples from oranges." Biology has been carefully divvied up into seven discrete subfields; why not music? Is it really possible to compare Wesleyan's ethnomusicology boutique with Michigan's all-purpose superstore? Responds Maher with a sigh: "Look, you can't please everybody."

Meanwhile, further criticism of the NRC report seems certain. Some of it will be silly—an economist has told Maher that the only proper way to rank programs is by the average number of pages published by faculty. ("I guess we'd call that the bulk score," Maher says.) More seriously, many religion professors are furious with the way theology degrees were summarily dismissed as "non-research degrees." In retrospect, Maher may regret that he decided to rank schools by their "Q" scores at all: In 1982 the NRC report only listed schools alphabetically, with "Q" scores buried in the avalanche of data. Says Maher: "We decided to do it this year only because last time, people did it anyway. And"—he says with a statistician's groan—"they usually did it wrong."

**DANIEL ZALEWSKI**


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SERIOUS HYPERTEXT




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# ONCE MORE FROM THE TOP

Pity the poor conductor responsible for deciding whether Luciano Berio has fulfilled his commission or not. Berio, Harvard's Distinguished Composer in Residence and the University's 1993 Norton Lecturer, enjoys transforming old works of music into new ones. Sometimes the Italian composer borrows from Strauss or Mahler; sometimes he borrows from *himself*. And, as his many admirers will attest, his gift for juxtaposition often creates a nicely textured sound.

But lately the differences between Berio's sources and his creations have become very small indeed. Or so the BBC found out last September when the scores for the "world premiere" of *Shofar*, a piece commissioned by the network, arrived full of penciled annotations made by another orchestra. As a British newspaper commented at the time, the notations seemed "unusual ... for a piece that had not been played." Further investigation revealed *Shofar* to be virtually identical to a work Berio had premiered in Germany the month before. Was Berio pulling a trick, trying to collect two commissions for one piece? Or was this all part of some grand aesthetic plan? Was it postmodernism or self-plagiarism?

Although much of Berio's music is free of quotation, his compositional methods have raised hackles before. In 1993, he offered the Philadelphia Orchestra the world-premiere performance of a composition called *Epiphanies*, which was based on his 1965 work *Epifanie*. Both scores consisted of twelve movements for female voice and orchestra. In the 1965 version, Berio—indulging the tolerant spirit of the times—allowed the movements to be played in any of ten different orders. For the 1993 piece, however, he arranged the sections in a definitive sequence. And added some incidental music. Although for various reasons the Philadelphia Orchestra did not end up premiering the work—a German orchestra did—more than one person present at its eventual American debut thought it odd to see so little effort presented with such great fanfare.

As for *Shofar*, the piece at the center of the BBC debacle, it was composed for the centenary season of the Promenade Concerts, an annual series of September performances. To boost the celebrations, the BBC had commissioned works from some of the world's most esteemed composers, including Steve Reich, Tan Dun, Oliver Knussen, and Berio, among others. As it turned out, many things went wrong with the festivities. Although arch-minimalist Reich had promised a fifteen-minute work entitled *Proverbs*, he ended up producing only a seven-minute piece entitled *Proverb* (prompting a London *Times* critic to comment that "it was hard to see how a photocopier could not have completed the rest"). The power went out during Dun's piece; and Knussen didn't hand in anything.

LUCIANO BERIO

But it was Berio's work that caused the most controversy. The composer had proposed to set to music a text by poet Paul Celan that would include a brass imitation of the shofar, a Jewish liturgical instrument. Although he was very late in providing the work, Berio eventually sent along the master score. Shortly thereafter, a BBC official happened to pick up a *Guardian* review of an August "world premiere" of another Berio piece, in Stuttgart—this one a contribution to the multi-composer work *Requiem of Reconciliation*. The official was startled to read that Berio's piece "recreat[ed] the sound of the Jewish shofar roaring away on multiple brass amid violent shouts from the chorus."

A copy of the *Requiem*'s program was hastily sent for, and it demonstrated that the words violently shouted by the chorus were those of none other than Paul Celan; even more startling, a picture in the program revealed that a page of Berio's Stuttgart score was identical to a page of the BBC music. When the orchestra scores arrived full of penciled jottings, officials found their smoking gun. Was Berio trying to hand in the same piece for two different world premieres?

Berio proclaimed his innocence. When confronted, he pleaded his compositional principle and pointed out subtle differences between the two pieces. One had more saxophones than the other, he said; one was a little longer. In the end, the two sides "agreed to disagree," as a BBC official told *Lingua Franca*. *Shofar* was performed on September 17 under the description "world premiere of London version." Berio did not attend the performance.

Had the BBC been aware of Berio's theories? "To a certain extent, yes, of course," said a Promenade concert official. "The BBC has performed the Berio piece *Echoing Curves*, which looks

PETER SCHRAMER, WIEN



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back on his earlier *Points on a Curve*. But with *Shofar*, he went a bit too far." In the end, what rankled most were not so much Berio's methods but his failure to explain them. "A lot of trouble would have been saved had we been warned," the official said.

> Was this a case of postmodernism or self-plagiarism?

The episode is the latest in a series of confrontations, real or imagined, between the naughty appropriations of the avant-garde and the laws of common sense. Take, for example, Sherry Levine, who photographed a number of Edward Weston pictures and then sold them as her own work. Or Jorge Luis Borges's fictional scholar Pierre Menard, who reproduced parts of *Don Quixote* word for word—creating a text that seemed "much richer" to the story's narrator than the original.

Echoing this tradition, the London *Times*'s Barry Millington expressed the hope that the BBC might receive its money back, yet he felt compelled to note that he found the London version of the piece to be "altogether more introspective" than the *Requiem*'s. More introspective, and, no doubt, much richer.

**ADAM LEHNER**

# UNITED SCHOLARS OF BENETTON

It's time to revise the old saw about the U.S. Senate being the most exclusive club in the world. Bob Dole, Phil Gramm, and Ted Kennedy are hoi polloi next to the students enrolled at Fabrica, a snazzy new art academy tucked away in a villa in the Italian hills. Fabrica's total student body: fifteen.

The academy is attended by professional designers, photographers, and artists, all of whom will follow a pedagogy of Dewey as scripted by Dada. "Inspired by the principle of *learning by doing*," the school's press release explains, "Fabrica will create new images, sounds, objects and ideas with the intention of reading the future in the present: the *Future Present*." Some student projects (try justifying *these* to your dissertation committee): A manual of what you can do with a TV when it's shut off. A catalog of the future. A Benetton museum.

A *Benetton* Museum?

It turns out that Fabrica represents the latest chapter in one of the more curious patron-artist relationships in history, that of clothier Luciano Benetton and his Svengali-like "creative director," Oliviero Toscani. Toscani has been making the


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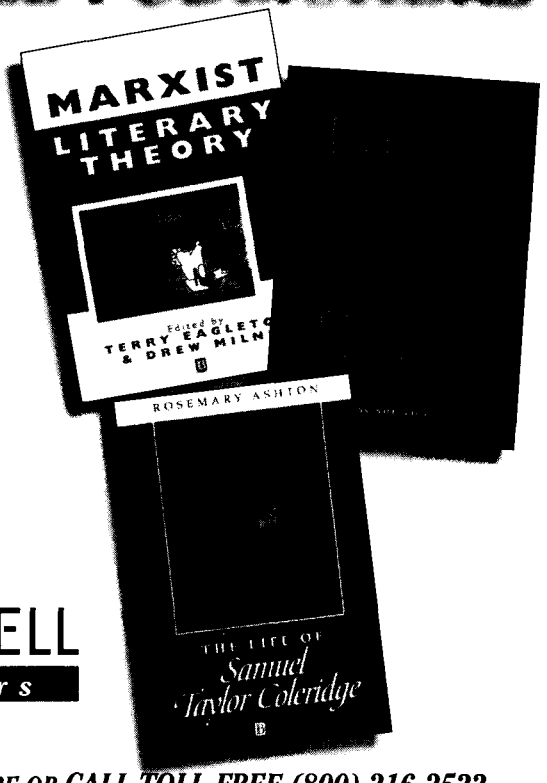


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international rounds these days to promote his new autobiography, *Advertising is a Smiling Corpse,* just published in Europe and soon to be translated into English by the American semiotician Marshall Blonsky. Wherever he goes, he talks up his new school—if you can call an institution with no curriculum, no grades, and no degrees a "school."

As he relaxed before a recent lecture at Manhattan's New School, we asked Toscani about a rumor that Fidel Castro had been invited to serve as Fabrica's director. "Yes, we met with him," Toscani, scratching his bearded chin, said. "I think a school like this is based on revolutionary thinking. So we thought, 'Let's ask Castro.'" Making revolution, Toscani added, is the only thing Castro's good at: "All the rest wasn't so good," he said. And what did Fidel say? "Well, he can't answer us officially," Toscani coyly responded.

Fabrica is hardly Toscani's first startling venture. Ever since he went to work for Benetton in 1982, he's been a lightning rod for controversy. In 1987, for example, Toscani unveiled a Benetton poster pairing a child in a Palestinian *kafi* with another in Hasidic garb. What politics has torn asunder, let no adman bring together: Israeli journalists went berserk, and the ads were pulled. On another occasion, Arab countries censored an ad that depicted a trio of children impishly sticking out their tongues. (Showing the inside of the body is forbidden in Islam.) In Chile, an ad featuring marching wooden Pinnochios—a deliberate slur on General Pinochet!—was pulled.

More recently, Toscani drew criticism during the Rwandan crisis for putting Benetton's logo on an image of a black man holding a bleached human bone. Critics charged that Toscani's manipulation of suffering moved advertising to a new level of cynicism. Toscani countered that he is only trying to *subvert* advertising, a profession he claims to find execrable. "Life and death: They do not exist in advertising! We are all immortals!" he snarled during the New School lecture, stabbing the air, every inch the Picassoid macho modernist.

The assembled audience responded passionately: You're a craven hypocrite! And how can I apply to Fabrica?

Interested parties *can* send their portfolios (would-be professors shouldn't bother; there is no teaching staff), but most of Fabrica's students are turned up by way of a network of consultants, including one staffer who combs the globe full-time looking for top designers. Once anointed, students receive a healthy stipend for a year's stay to do pretty much whatever they want.

So will the Fabrica students end up slaying commercialism? Or shoring it up with postmodern insouciance? Toscani, a master solipsist, gave an equivocal answer: "The social impact

# HORSE FEATHERS

A recent front-page article in *The New York Times* gushed enthusiastically about the 15 percent average annual return that Yale University had gotten on its endowment over the past decade. "Top universities," Karen W. Arenson reported, "are pulling endowment money out of stodgy investments such as blue-chip stocks and bonds and putting it into riskier corners of the financial markets: venture capital, leveraged buyouts, hedge funds and emerging markets such as Poland and Mexico."

Of course, the article contained the usual cautions. Investment manager and Harvard alumni magazine columnist John Train recalled that two decades ago, for example, university money managers "were seized by a rapture that led them into excessive risk," only to be "punished horribly" by the bear market of 1974. And just three years ago, Harvard quietly marked down its "nontraditional" investment portfolio by $200 million. But while the chairman of Morgan Stanley Asset Management conceded that "inevitably there will be dark moments" with such high-flying strategies, he nonetheless touted the "double-digit returns" that came from "less-conventional assets."

Once one has tasted the double-digit hard stuff, though, it may be difficult to return to the sloe (not to say snail-like) gin fizzes of single-digit returns. And after a time, even derivatives and hedge funds may begin to look a trifle stodgy. In the face of inexorably rising overhead costs, the closet Gordon Gekkos, now fidgeting at their telephone consoles in university development offices around the country, may find the attractions of even more creative—and risky—investment strategies irresistible. The signs of such a change are definitely in the air.

Consider, for example, the case of Monash University, in Melbourne, Australia, which has been sponsoring local horse-racing cards, including the recent Open Learning Plate (1,100 meters for three-year-old fillies, with total prize money of $30,000) and the Vice Chancellor's Sprint (1,200 meters for fillies older than three years, and mares with prizes worth a tidy $30,000). Now there's a standard of imaginative investing that few, if any, American universities have matched.

But why stop there? Is it too much of a stretch to imagine a deputy provost plunking his discretionary fund down on a sure thing in the fifth? Or a professor quietly bankrolling her new chair from a string of exactas? Others may prefer to quote John Train on the inevitability of bear markets, but all we remember is Marx (Groucho, that is) on the Falling Rate of Prophets. With the right perspective, the funding of higher education could turn out to be a day at the races.

**R.J. LAMBROSE**



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of advertising today is much more important than [that of] many other forms of art. I don't believe that any kind of art is valuable if it doesn't have a social or political impact."

The fire-breathing media critic Mark Crispin Miller, who teaches at Johns Hopkins, has a few thoughts on these sentiments. "It's just all romantic blather," he says. "[Toscani] gets paid a lot to provide images that will get people talking about Benetton. Ultimately, the work his students produce will be about *sweaters*."

Toscani can't be bothered by such theoretical musings. "Professors have taught me a lot," he recalls. "Luckily, I didn't listen."

**RICK PERLSTEIN**

# DO YOU LOVE ME (NOW THAT I CAN DANCE)?

In her notorious 1993 *New York Times* Book Review essay, "Dances with Professors: The Trouble with Academic Prose," historian Patricia Limerick laid it on the line: The reason scholars can't write is that they can't dance. Scholarly writing, she argued, displays the mannerisms that "anyone would adopt after a couple of sad evenings sidelined under the crepe-paper streamers in the gym, sitting on a folding chair while everyone else danced."

Limerick's essay prompted a barrage of criticism, as pained scholars leaped to defend, if not their prose, at least their dancing. "My high school girlfriend (wherever she may be) would probably testify that I was a great dancer," one of them wrote.

At the American Studies Association's annual meeting last November, in Pittsburgh, Limerick—the newly elected ASA president—seized the moment to address these critics. Speaking at the plenary session, she acknowledged that her argument was an unpopular one and allowed that she may in fact have been mistaken. In an adjoining ballroom, a blues band was warming up for the evening's entertainment. "If you all go out there and dance," she intoned, "I'll take the occasion for a public apology." The band hadn't finished its first number before dozens of the assembled Americanists had taken to the floor to display their boogie-down bona fides.

Afterward, we called Limerick to ask if she was finally prepared to mend fences. "I apologize to those under forty," she said. "It's pretty clear to me that I took my own generational cohort to be the case. That wasn't good social science." But that's not the end of it. After all, even if scholars under forty are better dancers than their older colleagues, there appears to be little evidence that they are better writers. Limerick's response: "That may be the premise that the revisionists of this theory will have to work out."

**R.P.**


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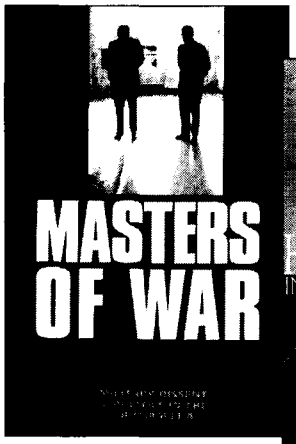


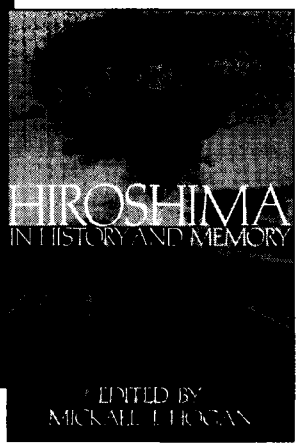


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# BREAKTHROUGH BOOKS COGNITIVE SCIENCE

We asked seven experts on cognitive science to tell us about their favorite recent books in the field. Here are their responses.

**STEVEN PINKER** IS PROFESSOR OF COGNITIVE SCIENCE AT MIT AND AUTHOR OF **THE LANGUAGE INSTINCT** (HARPER PERENNIAL, 1995) AND **LANGUAGE AND MIND** (HARPER PERENNIAL, 1996).

"How does the mind work? Many books give you airy-fairy musings, with lots of talk about self-organization and the ascent of man, but little insight into concrete puzzles. Instead of this cosmic mumbo-jumbo, read **Ray Jackendoff**'s ***Consciousness and the Computational Mind*** (MIT, 1987). Jackendoff, a linguist with interests in every aspect of the mind and a professional musician, tells a coherent, plausible story on the nature of language, music, vision, and awareness. Jackendoff conveys clearly some of the most interesting ideas that cognitive scientists have come up with on how we enjoy music, talk, and see. His discussion of consciousness is one of the best around, with straightforward insights—and no delusions of grandeur."

**DOUGLAS HOFSTADTER** IS PROFESSOR OF COGNITIVE SCIENCE AT INDIANA UNIVERSITY AND AUTHOR OF THE PULITZER PRIZE-WINNING **GÖDEL, ESCHER, BACH: AN ETERNAL GOLDEN BRAID** (BASIC, 1979) AND **FLUID CONCEPTS AND CREATIVE ANALOGIES** (BASIC, 1995).

"The idea of ***Holes and Other Superficialities,*** by **Roberto Casati** and **Achille Varzi** (MIT, 1994), is wonderfully counterintuitive: The authors want us to think of absences as full-fledged cognitive entities. The book describes and discusses a grand variety of holes—holes in doughnuts, tunnels through blocks, flowerless gaps in regularly-spaced flowerbeds, and hundreds more. There are an enormous number of beautifully-rendered illustrations of every imaginable (and often never-before-imagined) type of hole, and provocative analyses of prior attempts to make holes into 'second-class' entities, rather than full-fledged beings in and of themselves. The overlap with philosophical issues of every sort is marvelous, and the authors have a delightful sense of humor."

**STEPHEN STICH** IS PROFESSOR OF PHILOSOPHY AND COGNITIVE SCIENCE AT RUTGERS UNIVERSITY AND CO-EDITOR OF **MENTAL REPRESENTATION: A READER** (OXFORD, 1991).

Stich says that the central problem of cognitive science is showing how the mind works like a computer. "The job of the cognitive scientist," he claims, "is to do 'reverse engineering' on that computer in order to uncover the algorithms the mind is employing. Until recently, however, few scholars asked what kinds of algorithms it would have made *sense* for natural selection to provide us with. The bible of the new evolutionary approach is ***The Adapted Mind: Evolutionary Psychology and the Generation of Culture*** (Oxford, 1992), edited by **Jerome H. Barkow, Leda Cosmides,** and **John Tooby.** This book asks: What sorts of algorithms would have contributed to the fitness of our hunter-gatherer forebears? Asking this question generates a cascade of hypotheses about algorithms that we use to select suitable sex partners, to provoke jealous rage, to trigger depression, and more."

**PETER KRAMER,** CLINICAL PROFESSOR OF PSYCHIATRY AT BROWN UNIVERSITY AND AUTHOR OF **LISTENING TO PROZAC** (VIKING, 1993) AND **MOMENTS OF ENGAGEMENT: INTIMATE PSYCHOTHERAPY IN A TECHNOLOGICAL AGE** (NORTON, 1989).

Kramer particularly enjoys books that stand on the boundary of psychiatry and philosophy. He says ***Lessons from an Optical Illusion: On Nature and Nurture, Knowledge and Values*** (Harvard, 1995), by **Edward Hundert,** is a stunning and overlooked example. "Hundert begins with the question of how we construct reality. He walks readers through the contributions of Kant, Descartes, and Hegel before admixing the findings of neurobiology. Hundert shows how clarifying cognitive science can be for central problems of Western philosophy. Along similar lines, **Harvie Ferguson**'s ***Melancholy and the Critique of Modernity: Søren Kierkegaard's Religious Philosophy*** (Routledge, 1995) opens with a breathtaking chapter on the role of depression in Renaissance and Reformation philosophy."

**ESTHER THELEN** IS PROFESSOR OF PSYCHOLOGY AND COGNITIVE SCIENCE AT INDIANA UNIVERSITY AND CO-AUTHOR OF **A DYNAMIC**



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**SYSTEMS APPROACH TO THE DEVELOPMENT OF COGNITION AND ACTION** (MIT, 1994).

Thelen says that the best cognitive science books put real-world constraints on models of the mind. One is **Gerald Edelman**'s ***Neural Darwinism: The Theory of Neuronal Group Selection*** (Basic, 1987). "Edelman's insights into neural architecture show how cognition may arise from processes such as perceiving, moving, learning, and remembering—without invoking implausible devices in the brain. I also like **Barry E. Stein**'s and **M. Alex Meredith**'s ***The Merging of the Senses*** (MIT, 1993); it demonstrates that the so-called 'binding problem' isn't a problem. The binding problem concerns how different sensations (say, the sight, smell, taste, and crunch of peanut brittle) are integrated in the brain to provide a unified perception ("I am eating peanut brittle!"). The authors show that sensory convergence is not a higher-order brain process, but widespread and fundamental. The implications: Reality need not be constructed from isolated precepts, but selected and refined through experience."

**CHARLES TAYLOR** IS PROFESSOR OF BIOLOGY AT UCLA AND CO-EDITOR OF **ARTIFICIAL LIFE II** (MIT, 1992).

"My daughter, Amy, is eight years old," says Taylor. "When her father was born, in 1945, there were almost no computers—and nearly all computation was by slide rule. If advances in cognitive science and computers continue as they have, then one can surmise that Amy's children will grow up surrounded by robots, taking them for granted as Amy takes computers for granted. **Hans Moravec** provides an intelligent projection of what we can expect from robotics during the next thirty to forty years in ***Mind Children: The Future of Robot and Human Intelligence*** (Harvard, 1988). Some of his projections are alarming, especially in regard to the ethical issues that we are only now beginning to confront."

**ANNETTE KARMILOFF-SMITH** IS SENIOR RESEARCHER AT LONDON'S MEDICAL RESEARCH COUNCIL AND AUTHOR OF **BEYOND MODULARITY: A DEVELOPMENTAL PERSPECTIVE ON COGNITIVE SCIENCE** (MIT, 1992).

***"Biology and Cognitive Development: The Case of Face Recognition***, by **Mark H. Johnson** and **John Morton** (Oxford, 1991), tells fascinating stories about the development of mother-recognition in baby chicks and human infants. We've long known that newly hatched chicks will 'imprint' on their mothers. Johnson and Morton's study extends this insight, showing that chicks have a spontaneous tendency to look at 'hen-like' things right from hatching, ensuring that they will successfully imprint on their mums. Similarly, the human newborn infant knows something about what faces look like (three blobs in the place of eyes and mouth) and prefers at birth to stare at face-like stimuli rather than anything else. That's good news for mothers."

**D. Z.**


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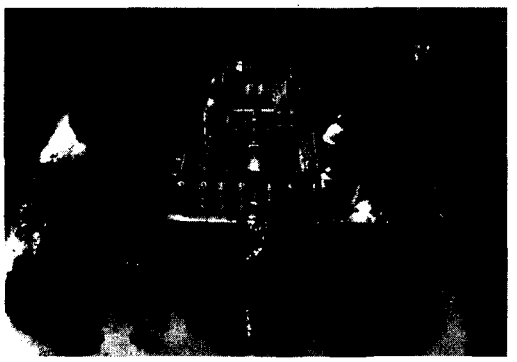

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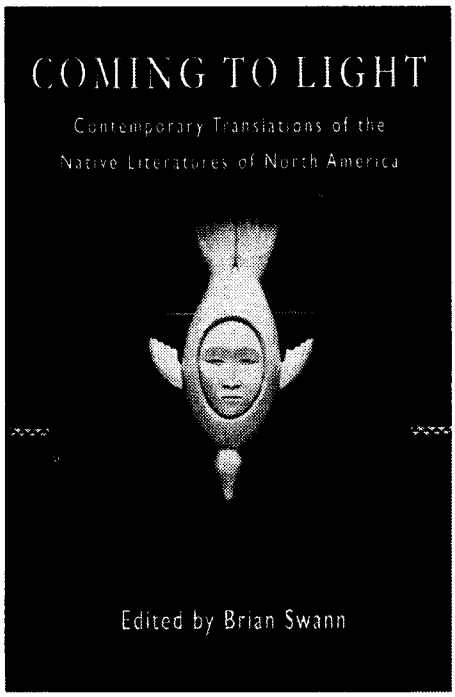


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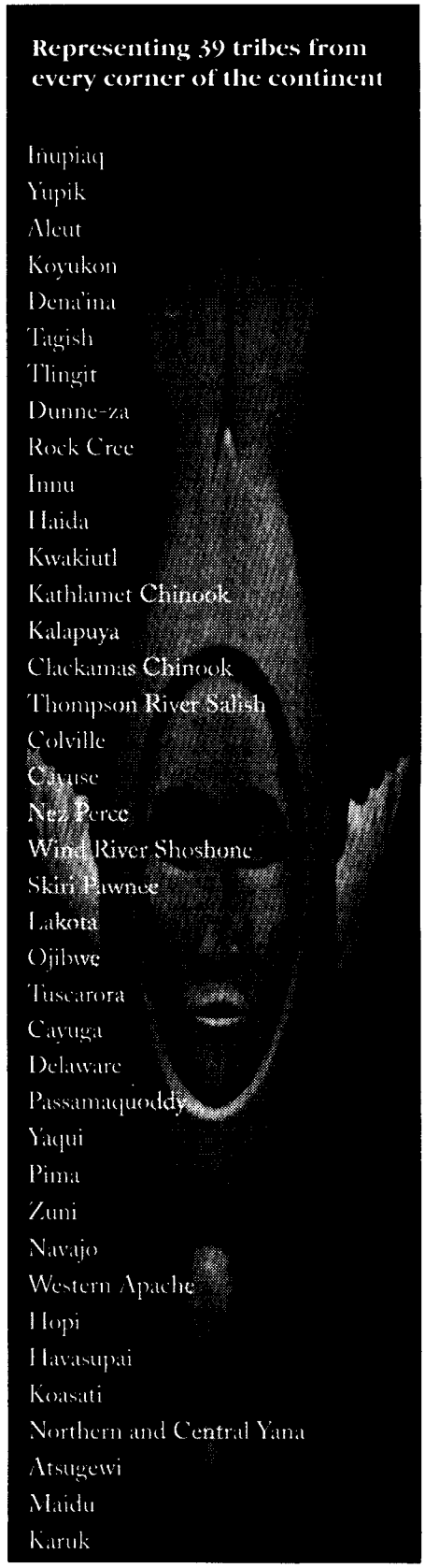

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# Inside *Publishing*

## THE PARSI PERPLEX

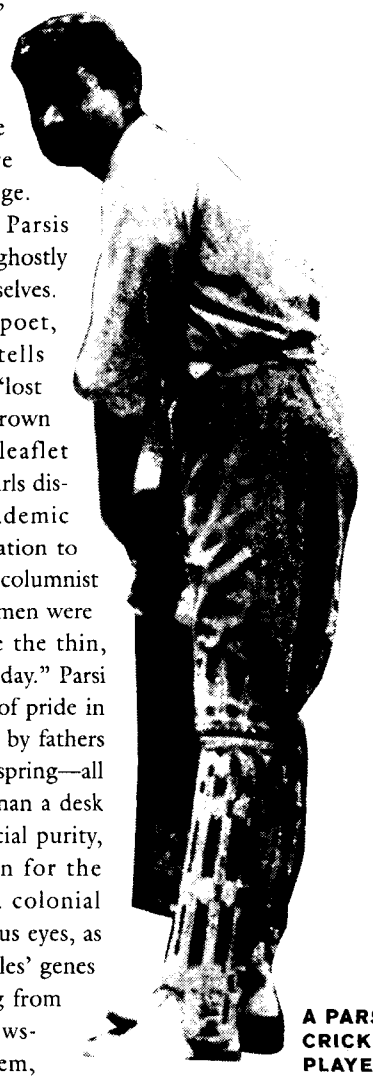
What does an anthropologist do when she discovers that her subjects hate themselves? In the summer of 1987, UC-San Diego professor Tanya Luhrmann flew to India to interview Bombay's Parsis, a small, wealthy community that professes the ancient Zoroastrian faith. She wanted to talk about the Parsi concept of evil, but her subjects kept wandering off track. They had a disconcerting habit of launching into "incredibly damning stories about their community"—in particular, their "pathetic young men." A teenage girl, for example, interrupted her discussion with Luhrmann with this offhand pronouncement: "I never date Parsi boys. They're so effeminate. Didn't you know that lots of Parsi boys are gay?"

At first, Luhrmann says, "I brushed these comments aside. Anthropologists are supposed to find the good; it embarrassed me. But then I realized that what I was hearing was a concrete narrative of colonial anxiety and loss." Luhrmann's just-finished book, *The Good Parsi* (to be published by Harvard this June), traces how Bombay Parsis have created a grotesque mythology about their "generation of sissies." This collective delusion is, according to Luhrmann, doing real damage; she warns that "the Parsis may be extinguishing themselves with their own words." For those who thought that the "postcolonial condition" was mere high-flown theorizing, here's the predicament rendered in flesh and blood.

How did the Parsis become so self-loathing? More than any group in India, Luhrmann explains, the Parsis were seduced by the false allure of British rule: "The story of the Parsis is the agony of the long-delayed recognition of the emptiness of that promise." Under the Raj, the British took a particular shine to the Parsis, both for their business savvy—they single-handedly set up India's textile and steel industries—and for their light skins. (The Parsis migrated from Persia around the turn of the millennium.) In the 1830s, the Governor of Bombay proclaimed in a speech that "there is no body of natives in India so remarkable for their intelligence, enterprise, and manliness as the Parsis." With this cozy relationship, the Parsis grew rich and more Western: Parsi athletes learned to play cricket as well as Oxbridge students; Parsi businessmen proudly sweated in their Bond Street woolens; a holiday in London became a rite of passage, "just as a Mohammedean or a Hindu goes to Mecca or Benares," noted one journalist. And Parsi writers trumpeted their difference from their fellow Indians: In 1905 a newspaper columnist boasted that his people had "thrown off their slight Orientalism and stood revealed as ... a Western nation living in the heart of Asia." The Parsis, writes Luhrmann, began to see themselves as "almost-Englishmen"—that is, more virile, honest, and hard-working than their Asian cousins.

But when the British hit the road in 1947, the Parsis were paralyzed by their loss of prestige. Over the ensuing years, the Parsis developed a new self-image: a ghostly negative print of their colonial selves.

And so it is that a Parsi poet, borrowing from Auden, tells Luhrmann that his sons have "lost their nerve, developed an 'ingrown virginity.'" According to a leaflet passed around Bombay, Parsi girls display "better personality, academic background, and better application to work" than boys. A newspaper columnist laments that "our young Parsi men were [once] so well built ... unlike the thin, sickly looking young men of today." Parsi charity, once the central pillar of pride in the community, is now decried by fathers as sapping the drive of their offspring—all of whom want nothing more than a desk job and a motorbike. Even racial purity, long held as the explanation for the group's sustained success in colonial times, has fallen under suspicious eyes, as Parsi scientists scour their peoples' genes in search of "defects" resulting from inbreeding. (A community newspaper recently published a poem,



A PARSI CRICKET PLAYER



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"Parsi Hell," that underscores this fear: "Standing at the dark house of my dreams.../I hoard my inner fires/Hoard my semen, brown with inbreeding. Genetic rust.") The colonial archetype of the Good Parsi has been turned completely upside down.

This culture of self-complaint, Luhrmann insists, has little basis in reality. Despite the unhappy talk, Parsis continue to flourish economically; the community remains the most prosperous enclave in India. Men still hold significantly better jobs than women. And as for homosexuality, there's nothing demonstrably out of the ordinary. Luhrmann argues that the Parsis, much like those English colonizers who feminized their subjects, have emasculated their boys with words. They've turned the sword of Orientalism upon themselves.

For those who thought that the "postcolonial condition" was mere high-flown theorizing, here's the predicament rendered in flesh and blood.

The consequences of these communal fictions, Luhrmann adds, have been tragic. The birthrate of the Bombay Parsis is quite possibly the lowest in the world. Twenty-one percent of Parsi women never marry, compared with less than one percent of other Indians. One out of five Bombay Parsis is over sixty-five years old; tellingly, Hindu films caricature Parsis as *bavaji,* or senile old men. Even accounting for a Western diaspora—both Homi Bhabha and Zubin Mehta are Parsis—the community has contracted to less than half its nineteenth-century size. Luhrmann warns that the Bombay Parsis "are in real danger of dying out altogether."

In many ways, *The Good Parsi* represents a departure from postcolonial studies fare—it's elegantly written and rich with detail. Luhrmann says she hopes her book will provide an alternative to "frustratingly vague and abstract theory"; she recalls that "reading [Sara] Suleri, I felt I had to do so much work just to understand her, when I already knew this story."

Luhrmann's story isn't a pleasant one, however, and she expects many Parsis will be "outraged" by her airing of dirty laundry. Moreover, the professor predicts she'll be "laid into by colleagues even harder" for focusing on the emotional angst of a tiny, privileged community. And her impressionistic approach—in which broad arguments are sprinkled with "ethnographic vignettes"—leaves her open to a host of by-now familiar charges. Who is she to speak for an entire community after only one year of fieldwork? Why didn't she investigate actual Parsi gay culture? What's her excuse for spending all her time with bourgeois families?

Luckily for Luhrmann, she's already prepared a preemptive strike. Her study ends with a "parable," one that compares the Parsis' culture of self-recrimination with that of—you guessed it—anthropology. "Modern anthropologists are eerily like Parsis," she slyly writes, "and they share with this stalwart but struggling community the capacity to harangue themselves into irrelevance."

In contrast, Luhrmann says, "I have a real sense that it's time to be useful." And judging from one response she received at a Zoroastrian Youth Conference this winter, she's started opening some eyes. "A young woman came up to me and told me how relieved she was to hear that these stories weren't true. She said she finally might be able to consider marrying a Parsi boy."

**DANIEL ZALEWSKI**

# ROLL OVER, AYN RAND

There comes a time in the doctoral candidate's life when a nagging thought occurs: It sure wouldn't hurt to publish a journal article, or to get a job at a scholarly periodical in your field. That shows initiative. And so when Jeffrey Friedman starts looking for employment this year, he may have an advantage. Other ambitious interviewees might go in carrying an offprint or two. Friedman, if he wanted, could drop on the table a box full of issues of *Critical Review*—the "post-libertarian" journal of politics and society that he has edited and contributed to for the past nine years.

Friedman, a 36-year-old graduate student in political science at Yale, is busily finishing up his dissertation and preparing to enter the current buyer's market in the social sciences. Which naturally raises the question of when, if ever, he sleeps. The articles in the latest number of *Critical Review* range from a consideration of Joseph



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Schumpeter and the irrationalities of democracy to a condemnation of Foucault's libertarian tendencies to an essay by animal rights theorist Peter Singer on James Q. Wilson's *The Moral Sense*. Friedman's list of upcoming issues stretches well into 1997—and includes special numbers on nationalism, Christopher Lasch, the free-market philosopher F.A. von Hayek, and the renegade Hungarian economist Tibor Scitovsky.

As it approaches the end of its first decade, *Critical Review* has the look and feel of a very well-established journal. The board of advisers is long and distinguished, including such luminaries as philosopher Leszek Kolakowski, political scientist Seymour Martin Lipset, and psychiatry critic Thomas Szasz. *Critical Review*'s enthusiasts range from longtime Marxist Bertell Ollmann to more conservative thinkers like Daniel Bell, who describes the journal as "scholarly, quirky, and unpredictable."

That quirkiness has its roots in Friedman's own distinctive personal and political trajectory. His father was interested in the work of Ayn Rand, especially the popular novelist's philosophy of Objectivism, whose principles are more or less summed up in such Rand titles as *The Virtue of Selfishness* and *Capitalism, the Unknown Ideal*. In 1972, at the age of 12, Friedman was already an activist in the Libertarian Party. And following his sophomore year in college, he left school to work full-time for libertarian student organizations.

While a graduate student at Berkeley, Friedman began talking with friends about launching a journal which might do for libertarianism what *Telos* had done for Marxism in the 1970s. "I wanted," Friedman says, "to get libertarianism into a dialogue with the mainstream of intellectual life, and make it learned and flexible." After he located an angel among his old Libertarian Party associates, *Critical Review* made its debut in the winter of 1986-1987.

"Post-libertarianism" may be a small movement, but Friedman relishes his position at its head.

The first two issues were filled with libertarian analyses of Soviet-bloc economies, the Green


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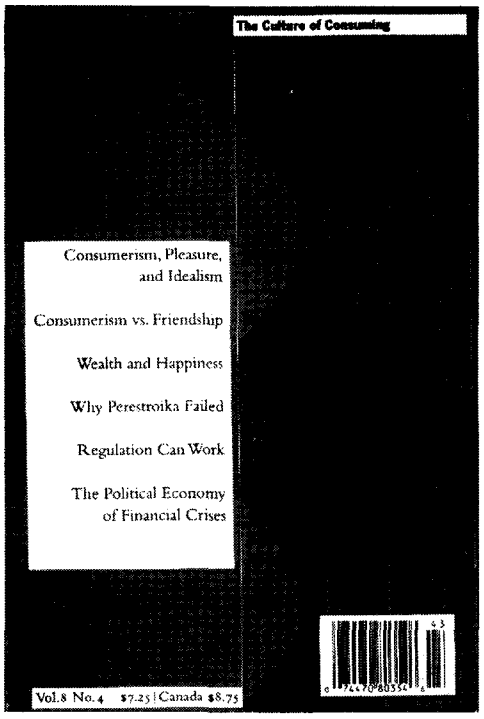


movement, and von Hayek. "This was a journal I wanted to *read*," Friedman says now, "but I never especially wanted to edit it. And in any case, I didn't feel qualified." His name occupied a fairly inconspicuous place on the masthead. But by the summer of 1987—while still at Berkeley—Friedman became the journal's chief editor.

And so post-libertarianism was born. Under Friedman's editorship, *Critical Review* began exploring matters undreamt of by Ayn Rand. During the late 1980s, the journal carried on a sustained conversation about postmodern philosophy—with extensive articles on Habermas, Lyotard, and Foucault. (Nor was this mere trend-following: According to James Miller's *The Passion of Michel Foucault,* by 1979 Foucault was urging his students at the Collège de France to read von Hayek as a guide to thinking about "the will not to be governed.") There were special issues on Marxism and hermeneutics. And contributors—including Friedman himself—began asking hard questions about the most basic notions of libertarian orthodoxy: What if prosperity and/or individual liberty *required* state intervention in the economy? Are there values the market undermines, but which are worth preserving?

Libertarians of a more orthodox sort were, Friedman says, "wary to hostile" in their responses to these developments. And indeed, *Critical Review* now suspiciously resembles a more mainstream academic journal of political theory. There are more references to John Rawls or Ronald Dworkin, for instance, than to classic libertarian theorists such as Ludwig von Mises or Murray Rothbard. The journal does still publish the occasional treatise on business cycles, centralized banking, or "free market environmentalism." But Friedman's own writing challenges the fundamental coherence of the entire laissez-faire philosophy. Freedom, he now argues, is not *in itself* anything

HERMAN MELVILLE

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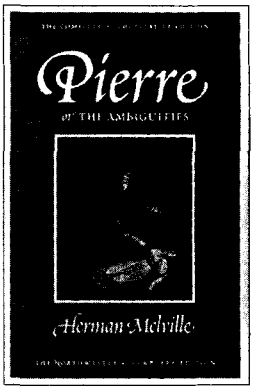


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good. Rather, it is the ability to choose *among* goods. A fine point, to be sure—but sharp enough to make for heresy.

While post-libertarianism may be a small movement, Friedman clearly relishes his position at its head. In the Fall 1994 issue, he published a sort of post-"post-libertarian" manifesto—declaring that *Critical Review* had now entered the third stage of its ideological development. ("In future issues," he announced, scholars would ask "whether modernity in general, and capitalism in particular, have been conducive to happiness.") Meanwhile, the excitement of launching a novel intellectual enterprise seems to supply Friedman with considerable amounts of energy. *Critical Review* has just published the twenty-sixth issue with Friedman as editor. He's contributed numerous essays to its pages over the years, on such topics as "The Politics of Communitarianism" and "Cultural Theory as Individualistic Ideology." He edited recent editions of books by John Locke and John Stuart Mill for the Library of Legal Classics. And sometime this spring, at Yale, Friedman will complete "Beyond Communitarianism and Liberalism"—the dissertation he has been writing in, presumably, his spare time.

**SCOTT MCLEMEE**

# WHY NOT TAKE ALL OF ME?

"Give the gift of life"—it's a nice thought, isn't it? According to a recent poll, more than 90 percent of Americans embrace the idea of becoming an organ donor.

Yet in 1994, U.S. transplantation teams "harvested" a mere 5,103 cadavers. Clearly, there are some unspoken anxieties here. To figure out this mystery, a group of scholars—medical researchers, sociologists, literary critics—began holding meetings at Chicago's Park Ridge Center for Medical Ethics in 1991. At first, most participants simply wanted to talk about how to help ease donor fears; over time, however, the discussions turned more critical. The group's written reflections, collected as *Organ Transplantation: Meanings and Realities*


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(Wisconsin), suggest that American medical culture focuses so heavily on procuring bodies that it neglects to address deep-seated and important concerns about death and the human body.

The book covers a lot of territory. Warhorse literary critic Leslie Fiedler, in an essay called simply "Why Organ Transplant Programs Do Not Succeed," takes note of the public's "psychological rejection" of transplants, and he looks to nineteenth-century tales like *Frankenstein* and *Dracula* to find roots for these fears. These founding myths, he argues, project an image of medicine that we've yet to shake: "At the core, the archetypal doctor is portrayed as an enemy (all the more dangerous because of his good intentions) of those traditional beliefs that long enabled us to live at peace with our fragile bodies and our sense of their inescapable mortality." The public's "covert rejection" of organ donation, concludes Fiedler, has less to do with fear of dismemberment than with a disapproval of using science to "slash and suture our way to immortality."

FROM ORGAN TRANSPLANTATION

Does the desire to help the living encourage a lack of reverence for the dead?

Ranging further afield, anthropologist Margaret Lock examines Japan's surprisingly fraught views on the subject. Whereas more than 2,400 heart transplant operations took place in the U.S. last year, in Japan there were none. Lock locates the source of Japanese distrust not in the usual scholarly suspects—Eastern conceptions of the individual, Shinto discourse on the body, and the like—but in a media event. In 1968, a Japanese doctor, Juro Wada, performed the nation's first heart transplant; instead of becoming a hero, he ended up being accused of murder. As Lock tells it, medical investigators discovered that the donor wasn't *quite* brain dead when his heart was removed—and that Dr. Wada had exaggerated the seriousness of the recipient's disease in order to push ahead with the operation. (The murder charge was eventually dropped due to a lack of evidence.) Was this a fluke, something that will eventually vanish from Japan's public memory? Lock's take is different. She argues that the incident provided the Japanese with a way of talking about an important subject we ignore: namely, she writes, the fear that "in the rush to retrieve organs, the process of dying will be curtailed or even misdiagnosed." Lock asks why Americans—who remain polarized over such hot topics like abortion—seem to have granted their medical authorities free rein in the realm of transplantation.

The essays in this collection try to open up this wound, raising disturbing questions about American physicians' drive to round up bodies: Did they promote the concept of "brain death" in order to enlarge the donor pool? Should physicians now be allowed to widen the definition of brain death to include people in vegetative states, or in long-term comas? Does the desire to help the living encourage a lack of reverence for the dead?

There does appear to be grounds for alarm. Thomas Murray, a medical ethicist at Case Western Reserve, details one expert's dubious solution to the organ shortage: a "futures market," in which hospitals would offer cash up front to prospective donors. And a few years ago, doctors at the University of Chicago Medical School started prepping brain-dead patients for the operating table before securing family consent. (After protests, they stopped.) While various essays debunk tales of a black market for body parts—Brazilians who slash livers out of sunbathers on Rio's beaches, and so on—there are some real-world analogues. In the mid-Eighties, for example, an American physician launched International Donors, Inc., a company that planned to purchase organs cheaply in the Third World and sell them to U.S. hospitals. Only after Congress banned the sale of humans organs did the company shut down.

While the essays may cloud our unsullied vision of transplantation, the questions lingers: When it comes down to it, isn't it best to save another human life? Chicago religion professor Wendy Doniger wrestles with this dilemma in her essay. She notes that the meetings at Park Ridge led her to develop "serious misgivings about the wisdom of organ transplants.... I had more or less decided that I was against it all." But a few months after the panel's last meeting, she received notice that her niece was in liver failure. "Instantly," she writes, "I began to pray that a donor would be found."

**D.Z.**



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# NATURE BOYS

**LEFT: HOWARD BLOCH**
**RIGHT: TYLER VOLK**

Academic photos used to be a simple affair: Stand in front of a bookshelf and say Cheese! But the rules were changed in 1983, when Duke literary critic Frank Lentricchia posed in front of a graffiti-covered wall for the dust jacket of *Criticism and Social Change*. With his mussed hair, rumpled shirt, and tough-guy attitude, Lentricchia instantly redefined academic masculinity (assuming there ever was such a thing in the first place). While feminists scoffed at this "virilization as defense," men apparently loved it; others soon adopted the so-called Dirty Harry look for their own monographs.

Judging from some recent books coming over the transom, the urban grit of Lentricchia's pose has finally been replaced by a gentler Nineties species—the Nature Boy. There's Howard Bloch, French professor at Columbia, on the flap of his book *God's Plagiarist* (Chicago), roaming Ansel Adams country and looking like he's about to meet Brad Pitt and head off for some serious fly-fishing. And Tyler Volk, a biology professor at NYU, poses *au naturel* on the back of his book *Metapatterns: Across Space, Time, and Mind* (Columbia); he's got the waterfall, the sunbeam smile—all that's missing is the Irish Spring. While less aggressive than Lentricchia's photo, the new images convey a similar message: "I may spend my days trapped in the hallowed halls of academia, but on weekends (and sabbaticals), *I roam free*." Call it the Robert Kincaid look.

If you find it hard to imagine these photos sitting comfortably alongside a serious book review, you're not alone. Last November, Columbia University Press discreetly asked Volk to sit for a "more traditional" mug shot. **D.Z.**

# SNAKE BITTEN

We were browsing the book displays at the American Studies Association conference last November, when a title at the North Carolina booth, *Taking Up Serpents: Snake Handlers of Eastern Kentucky,* by David Kimbrough, caught our eye. We picked it up—and got an earful from the sales rep. "Oh, it's much better than that other book about snake handlers!"

The question is: Which other book? There are 2,500 snake-handling Christians in the U.S.—and four new books about them. The sales rep might have been referring to National Book Award nominee *Salvation on Sand Mountain: Snake Handling and Redemption in Southern Appalachia* (Addison-Wesley), by journalist Dennis Covington. Or to *Saving Grace* (Putnam), Lee Smith's new novel about the daughter of a double-dealing, snake-wielding country preacher. There's even a handsome coffee



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table book on the subject: *Serpent-Handling Believers* (Tennessee), by East Tennessee State University professor Thomas Burton.

## There are 2,500 snake-handling Christians in the U.S.—and four new books about them.

In this stiff competition, the North Carolina entry definitely holds its own. Kimbrough's *Taking Up Serpents* covers the history of five generations of the Saylor family of Harlan County, Tennessee. The Saylors started out as subsistence farmers, enjoying a humble life of self-sufficiency. Religion was strictly a do-it-yourself affair; circuit preachers made only occasional appearances. Then, at the turn of the century, the coal men came. When a rich seam was discovered underneath the Saylors' land, speculators advised county authorities that the family was delinquent in paying its property taxes—taxes they had no idea existed.

"In a few short years," Kimbrough writes, the Saylors, like many Appalachians during this period, "were transformed from yeoman farmers into laborers." The coal industry brought with it starched clerics from far-off seminaries, who preached a bookish, middle-class Protestantism that bored mountain folk out of their minds. This inspired a backwoods backlash: Holiness Christianity, a hardy brand of biblical literalism, in which the devil was seen as a living presence forever laying siege to the faithful.

And where the devil pokes his horny head, snakes can't be far behind.

As legend has it, in 1910 a preacher named George W. Hensley was attending a Holiness service outside Cleveland, Tennessee, when he saw a man handle a rattler without being bitten. Kimbrough relates that during a sermon the next week, Hensley "picked up [a] serpent that he had caught and ordered the gathering to handle it also, in order to prove their faith and spiritual superiority or be 'doomed to eternal hell.'" Hensley justified his snake-handling by quoting the Gospel of Mark: "And these signs shall follow them that believe.... They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." The example caught on; before long, bands of snake-handling Christians—including the Saylors—dotted Appalachia.

Why would sane people engage in such a dangerous practice? To stare down their troubles, according to Kimbrough. "Snake handling occurred most frequently," he writes, "in peripheral areas

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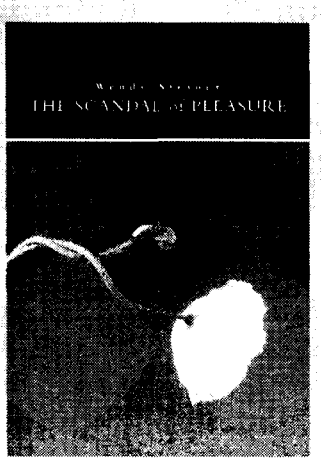

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undergoing change from subsistence agriculture to industry.... The capitalist system that coal mining introduced was a frightful distortion of the mountain social and economic order, and snake handling represented a form of supernatural retaliation."

In order for the practice to have such a powerful hold on believers, Kimbrough argues, the risks had to be real. And the risks are real. Though many snake handlers enjoy an astonishing immunity to harm, others die from their injuries—as did Kale Saylor, Kimbrough's friend and informant, just after the manuscript was finished. And if the snakes don't get them, the law often will: Local authorities began banning snake handling in religious observances as early as the Great Depression (which was, in consonance with Kimbrough's thesis about the relationship of snake handling to economic hardship, a sort of golden age for the practice).

Kimbrough, who's from Appalachia himself, had a hard time drumming up interest for his project, which started as an Indiana University history dissertation in 1986 (he's now on the job market). "Never got any assistance from anyone," he says. "No grants for the fieldwork. No one wanted to even hear about snake handling!" He estimates that he spent $30,000 of his own money to complete his study.

No mean feat, but that was nothing compared to the task of winning the trust of a maligned group of believers who practice their religion one step ahead of the law. Kimbrough realized he'd have to take matters into his own hands. "Arnold Saylor told me that sometimes there's so much power in a church you can hand a sinner a snake and nothing will happen," Kimbrough recalls. "And I said, 'When that happens, you hand one to me.' Well, one day there was a service—practically a Super Bowl of snake handling—and I was handed a black one. From then on I was right there with 'em."

But if snake handlers have found their Boswell, they still await their Baudrillard. Kimbrough is reluctant to theorize about many snake handlers' apparent immunity to deadly snake venom: "So many have been after me to go out on a limb. And I just have to say, 'I don't know.'" Is it the power of faith? "Well, until somebody shows me something better," he says, "I'm not going to rule it out."

**RICK PERLSTEIN**

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SAUL KRIPKE



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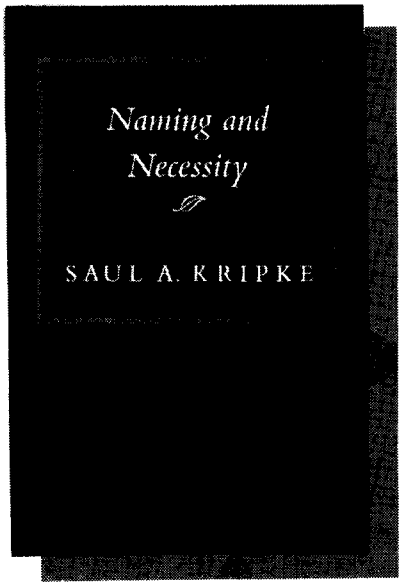
# WHOSE IDEA IS IT, ANYWAY?

## A PHILOSOPHERS' FEUD

*"Imagine the following blatantly fictional situation.... Suppose that Gödel was not in fact the author of [Gödel's incompleteness theorem]. A man named 'Schmidt,' whose body was found in Vienna under mysterious circumstances many years ago, actually did the work in question. His friend Gödel somehow got hold of the manuscript and it was thereafter attributed to Gödel.... So, since the man who discovered the incompleteness of arithmetic is in fact Schmidt, we, when we talk about 'Gödel,' are in fact always referring to Schmidt. But it seems to me that we are not. We simply are not....*

*"It may seem to many of you that this is a very odd example..."*

These words were spoken by Saul Kripke to an audience at Princeton University on January 22, 1970. Kripke, then a twenty-nine-year-old member of the Rockefeller University philosophy faculty, was in the midst of the second of three lectures that he was delivering without written text, or even notes. The lectures, which were tape-recorded and eventually published under the title *Naming and Necessity* (Harvard, 1980), proved to be an epoch-making event in the history of contemporary philosophy. "They stood analytic philosophy on its ear," Richard Rorty wrote in the *London Review of Books*. "Everybody was either furious, or exhilarated, or thoroughly perplexed." Kripke's lectures gave rise to what came to be called the




SIEVE PYKE

BY **JIM HOLT**



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New Theory of Reference, revolutionizing the way philosophers of language thought about issues of meaning and truth. They engendered hundreds of journal articles and dissertations about "possible worlds," "rigid designators," and "*a posteriori* necessity." They led to a far-reaching revival of the Aristotelian doctrine of essences. And they helped make their author, already something of a cult figure among logicians, into the very model of a modern philosophical genius—a stature *The New York Times* certified in 1977 by putting Kripke's glowering visage on the cover of its Sunday magazine.

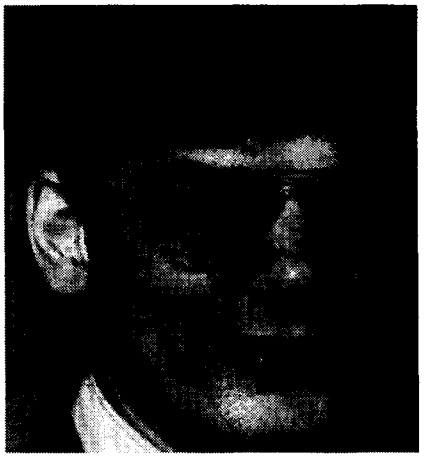
Now imagine, if you will, the following blatantly fictional situation. Suppose that Kripke was not in fact the author of the New Theory of Reference. A woman named "Marcus"—let's call her "Ruth Barcan Marcus" for greater verisimilitude—whose warm body can still be seen tracing out mysterious trajectories through the campus of Yale University, actually did the work in question. The young Kripke went to a talk she gave in 1962 containing the key ideas; almost a decade later, he presented a greatly elaborated version of them without crediting Marcus. Thereafter they were attributed to Kripke. So, since the person who discovered the New Theory of Reference is in fact Marcus, we, when we talk about "Kripke," are in fact always referring to Marcus. Or are we?

This may seem to many of you a very odd story. Nevertheless, it is precisely the story that a philosopher by the name of Quentin Smith dared to tell a largish audience last winter at an American Philosophical Association conference in Boston. Only for Smith, a professor at Western Michigan University, the story was not blatantly fictional. It was true.

WHEN Quentin Smith spoke to the Boston audience, it was something like a philosophical version of David and Goliath—an upstart forty-three-year-old professor from a minor Midwestern university attempting to rewrite intellectual history and take on the reputation of the man whom Robert Nozick has called "the one genius of our profession." The philosophical world first got wind of Smith's charges in the fall of 1994 when the paper he was to present at the upcoming APA conference—entitled "Marcus, Kripke, and the Origin of the New Theory of Reference"—was listed among the planned proceedings. Before long philosophy bulletin boards on the Internet were festooned with messages to the effect that someone was going to accuse the great Saul Kripke of plagiarism—a quite reasonable inference, given the inflammatory way the abstract for Smith's paper was worded.

The colloquium itself took place on December 28 at the Marriott hotel in Boston's Copley Place. It was not an altogether edifying spectacle. Ruth Barcan Marcus, whom Smith would be championing, did not attend. Nor did Kripke. Nor, for that matter, did most of his Princeton colleagues (their absence was interpreted by some philosophers as a token of their solidarity with Kripke, by others as a conspicuous failure to show support for him). Yet a contingent of Princeton graduate students did make their presence felt, heckling Smith ("Marcus put you up to this, didn't she?" one hostile auditor was heard to yell) and pointedly striding out of the room as he detailed the "historical misunderstanding" that led to Kripke getting credit for ideas that, he claimed, were properly Marcus's. "From the point of view of the history of philosophy," Smith declared, "correcting this misunderstanding is no less important than correcting the misunderstanding in a hypothetical situation where virtually all philosophers attributed the origin of [Plato's] Theory of Forms to Plotinus."

THE APA MEETING OFFERED SOMETHING LIKE A PHILOSOPHICAL VERSION OF DAVID AND GOLIATH—AN UPSTART PROFESSOR FROM A MINOR MIDWESTERN UNIVERSITY TAKING ON THE REPUTATION OF THE MAN WHOM ROBERT NOZICK HAS CALLED "THE ONE GENIUS OF OUR PROFESSION."



QUENTIN SMITH

Smith's startling claims did not go unanswered. The chosen respondent was Scott Soames, a young philosopher of language at Princeton whom some in the audience seemed to regard as a sort of philosophical hit man dispatched by Kripke's department. (In fact, he had been approached with the request to serve as commentator by the APA program committee after a couple of other



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philosophers declined the job.) "My task today is an unusual and not very pleasant one," Soames began, going on to rebuke Smith for his "shameful" insinuation that Kripke was guilty of intellectual theft. He heaped scorn on Smith's claim that Kripke learned the main doctrines of the New Theory of Reference from Marcus, misunderstood them initially, and, upon finally sorting them out in his mind, mistook them for his own—and that the rest of the philosophical profession was somehow duped in the bargain. "If there is any scandal here," Soames concluded, "it is that such a carelessly and incompetently made accusation should have been given such credence."

But that was not the end of it. Under APA rules the colloquium speaker is allowed a reply after the commentator is finished. So Smith got up to deliver his rejoinder—which, at 27 pages (not including footnotes), was nearly as long as his original paper and Soames's response combined. "I do not believe it is relevant or helpful to adopt the sort of language that Soames uses in his reply," he told the audience. "Philosophical disagreements are not solved by the disputants labeling each other's work with a variety of negative and emotive epithets; they are solved by presenting sound arguments, and I shall confine myself to presenting arguments...." A smattering of applause greeted this remark.

Some way into Smith's apparently endless review of textual and philosophical minutiae, the colloquium chair, Mark Richard of Tufts, tried to cut him off. Several members of the audience objected, clamoring that he be allowed to speak on. Richard acquiesced but, in contravention of protocol, then permitted Soames a second rejoinder. ("I began to get the feeling he was acting under Soames's direction," Smith later recalled.) "If Marcus had these ideas before Kripke, how come no one said anything about it for more than twenty years?" Soames asked the audience rhetorically. "Maybe that's a question women philosophers should be asking the profession," piped up one person of gender present, causing a hush to fall briefly over the gathering.

SCOTT SOAMES

IT IS EASY TO TELL WHEN SOMEONE HAS BORROWED THE PROSE OF ANOTHER: ONE CAN SIMPLY LOOK AT THE PASSAGES IN QUESTION AND SEE IF THEY MATCH, WORD BY WORD. IDEAS ARE RATHER TRICKIER TO IDENTIFY.

**TODAY,** over a year later, *l'affaire Kripke* is still alive. The colloquium papers—Smith's original, Soames's response, and Smith's counter-response—have recently been published in the philosophy journal *Synthese*. And the two adversaries are currently busy refining their briefs in another pair of papers of even greater length—Smith's latest draft is almost 70 pages. Meanwhile, such philosophical eminences as Elizabeth Anscombe, Donald Davidson, and Thomas Nagel have signed a letter to the APA asserting that "a session at a national APA meeting is not the proper forum in which to level ethical accusations against a member of our profession, even if the charges were plausibly defended." The letter, which was published in the association's quarterly proceedings, goes on to demand that the APA issue a public apology to Kripke.

The philosophical profession, it seems, has divided into several camps—defined not only by convictions about intellectual originality and propriety but also by a variety of strong feelings about Kripke the man. He is, after all, the sort of remote and brooding figure who inspires more awe than affection. His personal eccentricities have made him a subject of intense rumor-mongering. And even those who profess unstinting admiration for his intellectual achievements often complain that he has set himself up as the "policeman" of analytic philosophy, arrogantly punishing other philosophers for being derivative and stupid. And now, ironically, it is Officer Kripke himself who has come under a cloud.

Ruth Marcus declined to discuss the affair—though, to show that Smith was not "a voice in the wilderness," she did send me a dozen or so journal articles published by philosophers over the years crediting her with being an originator of the New Theory of Reference. By contrast, Kripke himself is quite open in ventilating his sense of hurt and exasperation. "Number one," he says, "what Smith is saying is not true, and, number two, even if it were true, the matter should have been handled more responsibly."

There *is* something exasperating about the matter. It is easy to tell when someone has borrowed the prose of



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another; one can simply look at the passages in question and see if they match, word by word. Ideas are rather trickier to identify. When a new one is discovered and put in clear, explicit form, intimations of it have a way of coming out of the woodwork of earlier texts. Was it there all along, or are we just, as it were, retrojecting? Did Oliver Heaviside really hit upon $e=mc^2$ before Einstein? Did Fermat adumbrate the fundamental theorem of calculus in advance of Newton? Can all of Freud's insights be found in *Hamlet*?

THE daunting complexity of the ideas at stake in the Kripke/Marcus case does not make their genealogy any easier to determine. Although they mostly pertain to the philosophy of language, their deeper source is in modal logic, the formal study of the different modes of truth—necessity and possibility—that a statement can possess. First studied by Aristotle, fashionable among the medieval schoolmen but largely neglected by their modern successors, modal logic enjoyed something of a renaissance earlier in this century, owing to the work of philosophers like C.I. Lewis and Rudolf Carnap.

In the 1940s, Ruth Barcan Marcus—then the unmarried graduate student Ruth C. Barcan—added new formal features to the apparatus of modal logic, greatly enlarging its philosophical implications. And, a decade later, the teenage prodigy Saul Kripke supplied it with something it had hitherto lacked: an interpretation, a semantics. Drawing on Leibniz's conceit that the actual world is only one in a vast collection of possible worlds—worlds where snow is green, worlds where McGovern beat Nixon—Kripke characterized a proposition as *necessarily* true if it holds in every possible world, and *possibly* true if it holds in some possible world. He then proved that modal logic was a formally "complete" system, an impressively deep result that he published in *The Journal of Symbolic Logic,* in 1959, at the tender age of 18.

Not long thereafter, in February 1962, Kripke attended a now-legendary session at the Harvard faculty club. The occasion was Ruth Marcus's delivery of a paper entitled "Modalities and Intensional Languages." The milieu was not a particularly clement one for the speaker, as Harvard's philosophers tended to take a dim view of the whole notion of necessity and possibility. ("Like the one whose namesake I am," Ruth Marcus later recalled, "I stood in alien corn.") This was especially true of the commentator for the paper, W.V. Quine, who, as Marcus characterized it, seemed to believe that modern modal logic was "conceived in sin"—the sin of confusing the use of a word with its mention.

Although Marcus devoted the bulk of her talk to defending modal logic against Quine's animadversions, she also used the occasion to dilate upon some ideas in the philosophy of language that she had begun to develop while working on her Ph.D. thesis in the mid-Forties, ideas concerning the relationship between a proper name and the object to which it refers. Since the beginning of the century, the received theory of proper names, conventionally attributed to Gottlob Frege and Bertrand Russell, was that every such name had associated with it a cluster of descriptions; these constituted its meaning or *sense*. The referent of the name was the unique object that satisfied the descriptions. According to the Frege-Russell theory, the referent of the name "Aristotle" would be the unique thing satisfying such associated descriptions as "teacher of Alexander the Great," "author of the *Metaphysics,*" and so on.

If proper names are indeed descriptions in disguise, then they ought to behave like descriptions in all logical contexts—including the context of modal logic. But, as Marcus observed, they simply don't. The statement "Aristotle is Aristotle," for example, is necessarily true, whereas "Aristotle is the author of the *Metaphysics*" is merely contingent, since it is possible to imagine circumstances in which the historical Aristotle became, say, a swineherd instead of a philosopher. Such intuitions suggested to Marcus that proper names are not attached to their objects through the intervention of descriptive senses. Rather, they refer directly to their bearers, like meaningless tags. To use the older idiom of John Stuart Mill, proper names have ***denotation*** but no ***connotation***.

The foregoing is, perforce, little more than a caricature of Marcus's actual argument, which was almost rebarbative in its complexity and abstraction. It is little wonder that in the discussion that followed on that day in Cambridge, she, Quine, and the precocious undergraduate Kripke often appeared to be talking at cross-purposes. In retrospect, however, one thing is clear: Marcus's use of modal reasoning to undermine

MARCUS'S USE OF MODAL REASONING TO UNDERMINE THE TRADITIONAL THEORY OF NAMES WAS A STEP TOWARD THE NEW THEORY OF REFERENCE—A THEORY THAT EMERGED FULL-BLOWN FROM KRIPKE'S PRINCETON LECTURES A DECADE LATER.



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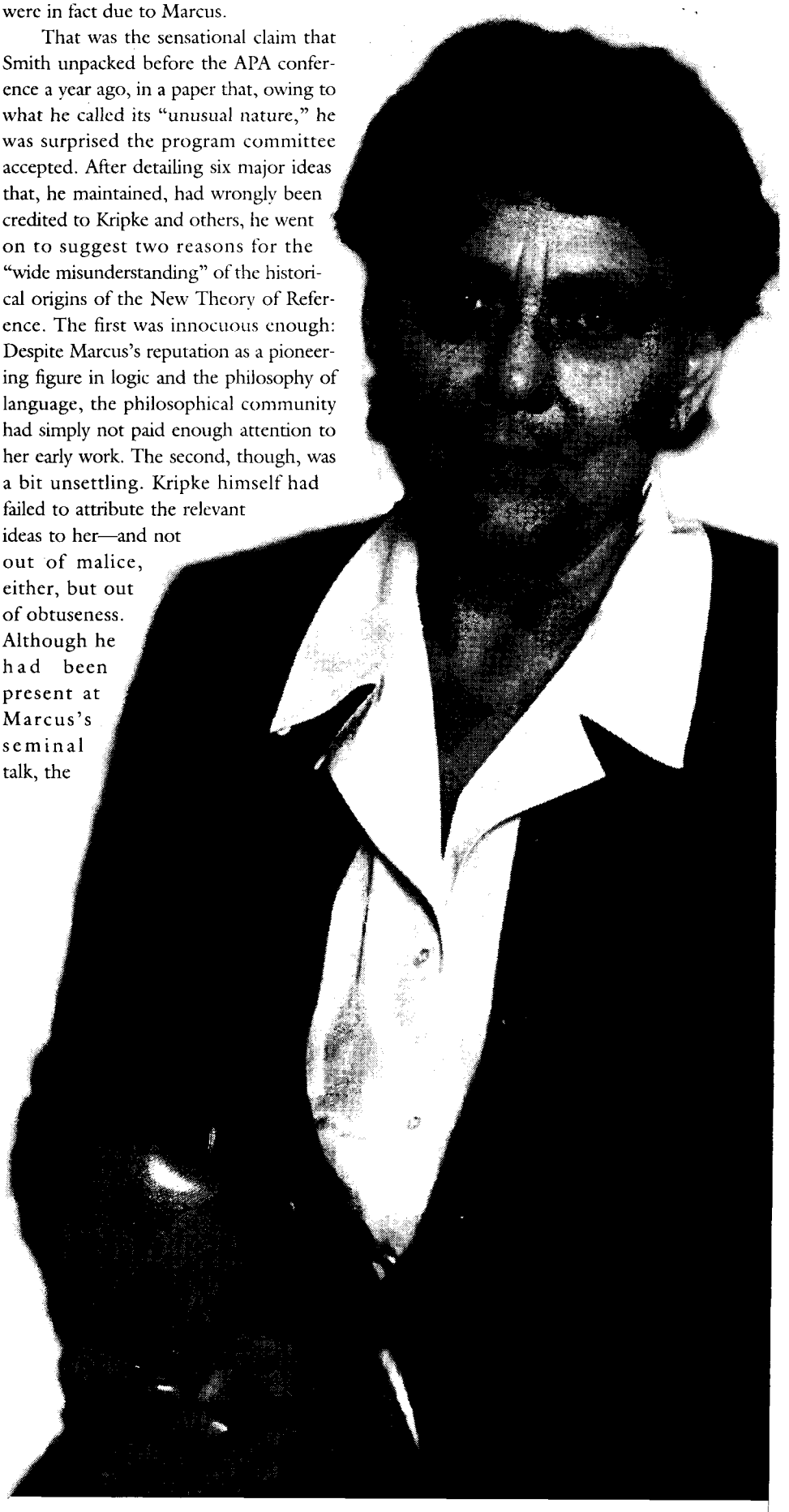
the traditional theory of the meaning of names was a step toward the New Theory of Reference—a theory that emerged full-blown from Kripke's Princeton lectures a decade later. But was Marcus's work more than that?

THIS is the question that Quentin Smith began to brood on in the winter of 1990, when he received a letter from Marcus—with whom he was not personally acquainted—informing him that an allusion he had made in a published paper to the "Kripke-Donnellan theory of proper names" was not strictly accurate given that she too had had a role in launching the theory. (Keith Donnellan of UCLA is another philosopher involved in the elaboration of the New Theory of Reference.) Smith is a boyish-looking, soft-spoken, and seemingly diffident man. He began his career as a phenomenologist, but later apostatized and became an analytical philosopher. Judging from his list of publications, he is extraordinarily prolific and versatile—his recent book *Language and Time* (Oxford) was pronounced a "masterpiece" by one reviewer, and his forthcoming works include *The Question of Ethical and Religious Meanings* (Yale) and the demurely entitled *Explaining the Universe* (Oxford). Yet until his appearance in Boston he was a little-known figure in his profession.

At the time he got the letter from Marcus, Smith was just starting work on a book-length history of analytical philosophy. He went back and read her "Modalities and Intensional Languages." He took a look at some of her earlier papers. From 1990 to 1994 he struggled to work out the intellectual relations between Marcus's work and Kripke's. (After her Cambridge showdown with Quine et al., Marcus had gone on to expand her contributions to philosophical logic and to do highly influential work on the theory of belief and the nature of moral dilemmas.) Smith began to correspond regularly with Marcus but, he says, received no detailed commentary from her. Finally, he reached his conclusion: Nearly all of the key ideas of the New Theory of Reference—the very ideas with which Kripke had "stood philosophy on its ear"—were in fact due to Marcus.

That was the sensational claim that Smith unpacked before the APA conference a year ago, in a paper that, owing to what he called its "unusual nature," he was surprised the program committee accepted. After detailing six major ideas that, he maintained, had wrongly been credited to Kripke and others, he went on to suggest two reasons for the "wide misunderstanding" of the historical origins of the New Theory of Reference. The first was innocuous enough: Despite Marcus's reputation as a pioneering figure in logic and the philosophy of language, the philosophical community had simply not paid enough attention to her early work. The second, though, was a bit unsettling. Kripke himself had failed to attribute the relevant ideas to her—and not out of malice, either, but out of obtuseness. Although he had been present at Marcus's seminal talk, the



**RUTH BARCAN MARCUS**

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young Kripke did not really understand her ideas at the time—so, at least, Smith inferred from some of his remarks during the transcribed discussion. In the 1980 preface to *Naming and Necessity*, Kripke notes that most of the views presented therein "were formulated in about 1963–64." To Smith this suggested that Kripke only came to grasp Marcus's arguments a year or two after she made them—and that his newfound insight made it seem to him that the ideas were novel and his own. "I suspect that such instances occur fairly frequently in the history of thought and art," Smith concluded with artful blandness.

In defending Kripke against Smith's "scandalous" and "grotesquely inaccurate" brief, Scott Soames began by declaring his respect and affection for Ruth Marcus (he had been her colleague at Yale when he taught there in the late Seventies, and more recently contributed to a Festschrift for her). His criticisms, he said, were aimed solely at Smith. While conceding that Marcus did deserve credit for anticipating some of the tenets of the New Theory of Reference, he insisted that this "in no way diminishes the seminal role of Saul Kripke." Moreover, he continued, some of the ideas that Smith attributed to Marcus—that proper names are not equivalent to descriptions, for instance—had already been formulated by other logicians, notably Frederick Fitch. This was a claim that Soames probably came to regret, for it allowed Smith to point out that Fitch was actually Marcus's *adviser* when she was writing her dissertation in 1943–45, and in a paper Soames did not refer to, Fitch mentioned his indebtedness to his doctoral student for her insights.

Such palpable hits, though, are rare. For the most part, the ongoing dispute between Quentin Smith and Scott Soames over who is the real mother-father of the New Theory of Reference involves rather delicate philosophizing. Take the notion of rigidity. A "rigid designator" is a term that refers to the same individual in every possible world. ("Benjamin Franklin," for example, is a rigid designator, whereas "the inventor of bifocals" is not.) The phrase "rigid designator" was coined by Kripke—no one questions that. Smith, however, insists that Marcus was the one who discovered the concept (priority with words is easy, with concepts hard). Impossible! rejoins Soames: Rigid designation presupposes the more general notion of the referent of a term in a possible world, and Marcus did not have a sufficiently rich semantic framework to support such a notion. Two-fold error! Smith ripostes. Not only was Marcus in possession of a semantic framework as rich as Kripke's, but such a framework is not even needed to define the concept of rigid designation. All it really takes is the basic elements of modal logic and the subjunctive mood—which, Smith adds with a flourish, are precisely the means Kripke himself used to introduce rigid designation in *Naming and Necessity*.

That is about the simplest volley one can find between these two opponents (and Soames no doubt feels he still has another shot to take). Most of the issues of attribution turn on technical arguments of such subtlety that they make, say, the scholarly dispute over the corrected text of *Ulysses* that took place a decade ago look like junior-high forensics. Assemble a random jury of professional philosophers and they probably wouldn't know what to think after listening to Smith and Soames argue their cases. And yet the allegation itself is so pointed, and so grave. If Smith is right, Kripke is diminished twice over. Not only is his reputation based on an achievement that actually belongs to another philosopher—a woman neglected by the largely male profession, no less—but he failed to realize this because he did not understand the theory at first. For a genius, the only accusation worse than intellectual theft is dimness.

IF SMITH IS RIGHT, KRIPKE IS DIMINISHED TWICE OVER. NOT ONLY IS HIS REPUTATION BASED ON AN ACHIEVEMENT THAT ACTUALLY BELONGS TO ANOTHER PHILOSOPHER—A WOMAN NEGLECTED BY THE LARGELY MALE PROFESSION, NO LESS—BUT HE FAILED TO REALIZE THIS BECAUSE HE DID NOT UNDERSTAND THE THEORY AT FIRST. FOR A GENIUS, THE ONLY ACCUSATION WORSE THAN INTELLECTUAL THEFT IS DIMNESS.

**HAPPILY,** it is possible to get some purchase on this debate without working through all the fine points of the Smith-Soames exchange. Life is, after all, short. The simplest way to begin is by asking: Just what is the New Theory of Reference? As a philosophical movement, it can be viewed as a reaction against several earlier currents in twentieth-century analytical philosophy. By reviving the rich metaphysical notion of "possible worlds"—and taking seriously our intuitions about them—it cocks a snook at the logical positivists, who insisted that discourse is only mean-



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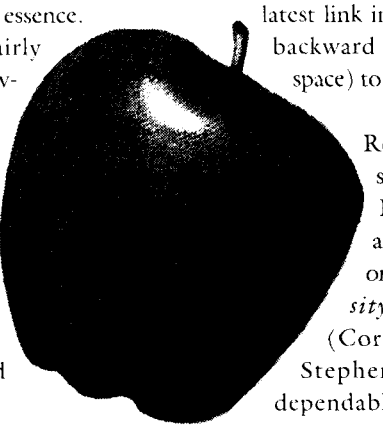
KRIPKE AT PRINCETON IN 1977

EVA RUBINSTEIN, NEW YORK TIMES

ingful when it can be tested against our experience of the actual world. By freely drawing on the exotic devices of modal logic, it rejects the more down-to-earth methods of the ordinary-language philosophers, who took their inspiration from the late work of Wittgenstein.

YET where the New Theory of Reference really cuts against the traditional philosophic grain is in its anti-mentalism, its refusal to make semantics depend on the contents of the minds of language-users. Meanings are not located inside the head, the theory says; they are out there in the world—the world described by science. This anti-mentalism is apparent in the claim that proper names refer to their objects directly, without the mediation of mental ideas or descriptions. But adherents of the theory don't stop there. They also argue that many common nouns—words like "gold," "tiger," and "heat"—work in the same way. Such "natural kind" terms have no definitions in the usual sense, the theory holds. What determines whether a given bit of stuff is gold, for example, is not that it is heavy, yellow, malleable, and metallic; these are merely its phenomenal properties, which might be different in another possible world. What makes it gold, rather, is its atomic structure—which, being the same in every possible world, constitutes its essence.

Of course, it is a fairly recent scientific discovery that gold has the atomic number 79; before that, people talked about gold without having any concept in their head that distinguished it from the other elements (and most people still do).



If it is not meanings in the heads of language-users that connect terms like "Aristotle" and "gold" to their referents, what does do the trick? Causal chains, says the New Theory of Reference. The term is first applied to its object in an initial baptism—say, by an act of pointing—and is then causally passed on to others through various kinds of communicative acts: conversation, reading, and so on. Thus my present use of "Aristotle" is the latest link in a causal chain stretching backward in time (and eastward in space) to the Stagirite himself.

So the New Theory of Reference encompasses a slew of interrelated ideas. In an early collection of articles about the New Theory, entitled *Naming, Necessity, and Natural Kinds* (Cornell, 1977), the editor Stephen Schwartz provides a dependable taxonomy. The "three



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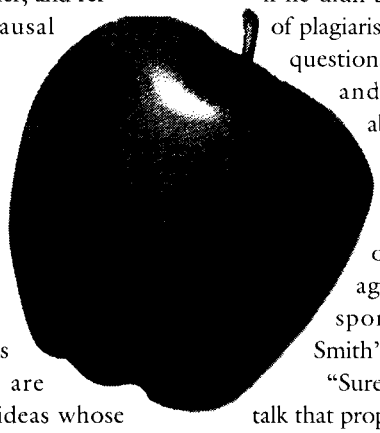
main features" of the New Theory, he writes—each of which "directly challenges major tenets of traditional thinking about meaning and reference"—are the following: "Proper names are rigid [they refer to the same individuals in all possible worlds]; natural kind terms are like proper names in the way they refer; and reference depends on causal chains."



HOW many of these three main features are due to Kripke? Smith himself allows that the second and the third, as presented by Kripke in his 1970 Princeton talks, are "genuinely new." The ideas whose provenance is being contested all fall under the first feature, the rigidity of proper names. So Soames seems to be right in asserting that, while Ruth Marcus may have anticipated some of these ideas, this does not detract from Kripke's "seminal role" in the creation of the New Theory of Reference. Even philosophers who have had serious intellectual disagreements with Kripke tend to concur on this point. "Probably not one of these ideas is Kripke's alone, and he has never pretended otherwise," says the Rutgers philosopher Colin McGinn. "But Kripke was the first to put them in an attractive form so that non-logicians could see their significance, and to draw out implications others didn't notice."

Yet it is hard to deny that Quentin Smith has displayed considerable brilliance, not to mention nerve, in prosecuting his case that the prime mover behind the New Theory of Reference was Ruth Marcus, not Saul Kripke. Indeed, it sometimes seems that Smith is too clever by half, giving Marcus credit not only for the ideas she clearly had, in more or less inchoate form, but also for all the logical consequences he has been ingenious enough to tease out of them. Smith defends his effort as a legitimate inquiry into the history of contemporary philosophy, a dispassionate presentation of philosophical arguments aimed at clearing up the genealogy of an important theory. If this inquiry has created a heated controversy, there's a simple explanation: It's just that it concerns living, active philosophers.

Smith's critics disagree. They argue that it was wrong for him to air his charges in a public forum. After all, even if he didn't directly accuse Kripke of plagiarism, he did raise delicate questions of professional ethics and intimate questions about the inner workings of Kripke's mind. "It's hard for me to remember just what my state of mind was thirty years ago," Kripke himself responds when I bring up Smith's claim.

"Sure, Ruth said in her 1962 talk that proper names were not synonymous with descriptions," he says. "A subset of the ideas I later developed were present there in a sketchy way, but there was a real paucity of argumentation on natural language. Almost everything she was saying was already familiar to me at the time. I knew about Mill's theory of names and Russell's theory of logically proper names, and I hope that, having worked on the semantics of modal logic, I could have seen the consequences of such a position for modal logic myself. I certainly don't recall thinking, 'Wow, this is an interesting point of view, maybe I should elaborate on it,' and I doubt that any unconscious version of that thought took place."

Though Kripke chose not to respond to Smith in public, he did briefly consider taking legal action against the APA. And this past spring, he resigned from the organization. "I remember my wife [Princeton philosopher Margaret Gilbert] screaming when she happened to see the abstract of Smith's paper in the 1994 APA proceedings," says Kripke. "It really was worded in a libelous way. The program committee had to deal with hundreds of papers and didn't devote enough time or expertise to determining whether Smith's charges had any merit. A lawsuit has crossed my mind, but I'm reluctant to take that course because I'd have to sue the APA. And can you imagine a judge and jury trying to decide these technical matters in the philosophy of language?

"I don't think I've ever acted in bad faith," Kripke concludes. "I just try to contribute to the profession what I can. And if it keeps leading to all this

QUENTIN SMITH HAS DISPLAYED CONSIDERABLE BRILLIANCE, NOT TO MENTION NERVE, IN PROSECUTING HIS CASE. INDEED, IT SOMETIMES SEEMS THAT SMITH IS TOO CLEVER BY HALF, GIVING MARCUS CREDIT NOT ONLY FOR THE IDEAS SHE CLEARLY HAD, BUT ALSO FOR ALL THE LOGICAL CONSEQUENCES HE HAS BEEN INGENIOUS ENOUGH TO TEASE OUT OF THEM.



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backbiting, in the future I might not bother."

KRIPKE'S self-defense is, in the eyes of many of his peers, a persuasive one. But it also leads them to ponder his controversial presence in the field. Is Saul Kripke an incomparable genius? A boy wonder who never fully made good? Kripke's career weighs heavily on his colleagues. And it's easy to see why.

Going back and rereading the few things Kripke has published—*Naming and Necessity;* his 1982 book *Wittgenstein on Rules and Private Language* (Princeton)—one cannot help being struck by the amount of sheer pleasure they afford. For humor, lucidity, quirky inventiveness, exploratory open-mindedness, and brilliant originality, he is singularly readable among analytical philosophers. And there is his disarming candor. At one point in *Naming and Necessity*, he offhandedly remarks: "Actually sentences like 'Socrates is called "Socrates"' are very interesting and one can spend, strange as it may seem, hours talking about their analysis. I actually did, once, do that. I won't do that, however, on this occasion. (See how high the seas of language can rise. And at the lowest points, too.)"

But Kripke is no stranger to controversy. His criticisms of colleagues can be fierce. And he himself received something of a mauling for his Wittgenstein book, when the initial excitement over its appearance gave way to a backlash. Works by P.M.S. Hacker and Gordon Baker (*Skepticism, Rules and Language*, Blackwell, 1984) and by Colin McGinn (*Wittgenstein on Meaning*, Oxford, 1984) eventually convinced many philosophers that Kripke's interpretation was wrong. "For the first time," McGinn observes, "fallibility intruded into his life."

What's more, critics have charged Kripke with haughtily ignoring the progress that other philosophers have made on problems he's worked on. Jaakko Hintikka, a distinguished philosopher at Boston University and the editor of *Synthese*, says that he decided to print Smith's and Soames's papers because "they point to a pattern in Kripke's career—a pattern that has repeated itself over and over again. Another such case occurred in 1982, when Kripke published his interpretation of Wittgenstein's 'private language argument' without any acknowledgement of the very similar work that Robert Fogelin had already published on the subject six years earlier."

Hintikka is referring to Kripke's "skeptical solution" to a paradox about rule-following raised by Wittgenstein. Fogelin, a philosopher who taught at Yale before moving to Dartmouth, had published his own interpretation of the Wittgenstein paradox in his *Wittgenstein* (Routledge, 1976). In the second edition of this book Fogelin included a footnote that went on for six pages, pointing out the close parallelism between his treatment and Kripke's, arguing that nonetheless his own was more complete.

"I've no doubt that Kripke has acted in good faith," Hintikka continues. "He's not appropriating anyone else's ideas, at least consciously. He's not guilty of anything more serious than colossal naïveté and professional immaturity. The real blame in all this lies with the philosophical community—which, owing to its uncritical, romantic view of this prodigy, is far too quick to give him credit for new ideas while neglecting the contributions of others. Kripke probably got his results


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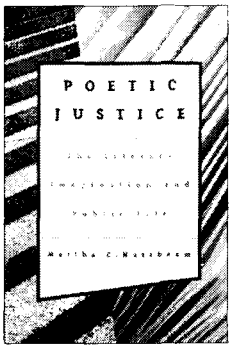


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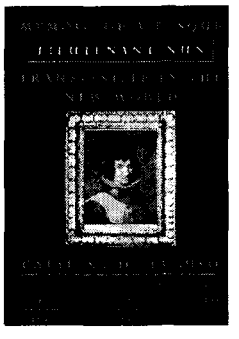

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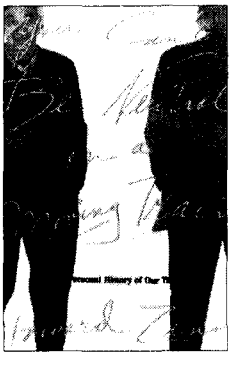

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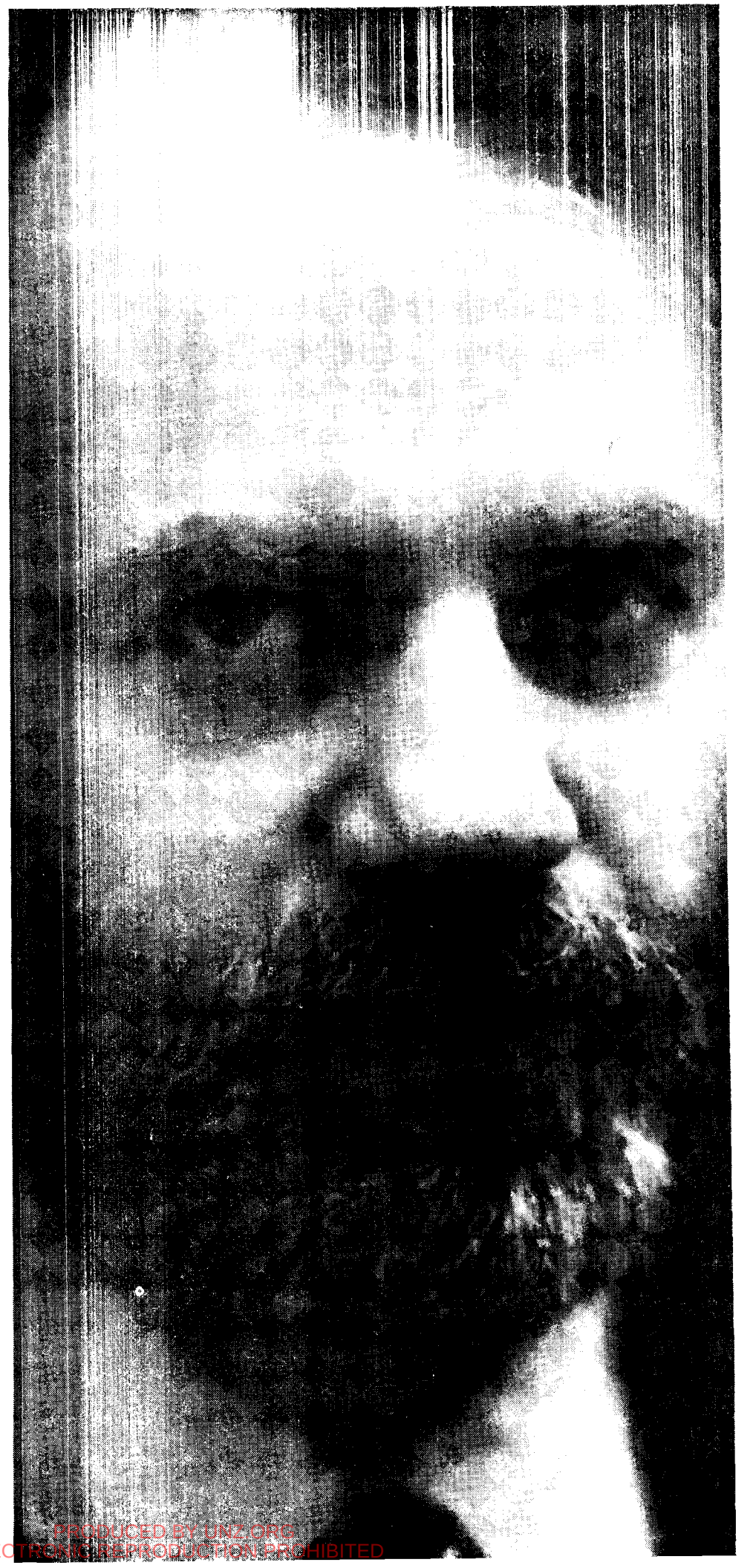
independently, but why should he get all the credit?"

OTHER philosophers agree that the "cult of genius" that has grown up around Saul Kripke may have done neither Kripke nor the profession much good. "Given the rather arid work most philosophers today do, they feel the profession needs a genius in the nineteenth-century romantic mold," comments Robert Solomon, a philosopher at the University of Texas, whose books include *About Love* (Simon & Schuster, 1988). "Wittgenstein was the last genius-figure we've had in our midst. He became the darling of Cambridge University, and all the students used to imitate his odd way of talking and his neurotic gestures. Now that he is gone we need another one, and Kripke, with his own legendary eccentricities—some pleasant, some not—has been thrust into the role. He's so pampered and coddled and adored by those around him, you wonder whether he can tell the difference between right and wrong. He's like an idiot-savant who needs to be protected."

Solomon also raises the question of gender. "Where are all the women philosophers?" he asks. "How many cases have there been in the last two millennia where a bright male became celebrated for developing ideas first discovered by a bright female?" (When I mention this point to Kripke, he replies with vexed amusement, his raspy voice leaping into the falsetto range: "I don't think that *Robert Fogelin* has ever claimed to be a woman.") Several reviewers of Marcus's volume of collected papers *Modalities* (Oxford, 1993), have joined Smith in complaining that her early work in philosophical logic has been unjustly scanted, and have hailed her as the originator of the direct-reference idea. Perhaps, though, it is natural that most philosophers should regard a theory built around the notion of a "rigid designator" as a male thing.

By now a quarter of a century has past since Saul Kripke galvanized the Anglo-American philosophical world with the New Theory of Reference—



**KRIPKE IN 1983**



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elements of which had been anticipated by Ruth Marcus a quarter of a century earlier still. The question that Smith raised is a significant one in the history of ideas. But does the New Theory of Reference remain a vital area of inquiry today? "Very much so," Scott Soames tells me. "The theses presented in *Naming and Necessity* have become enormously influential. They're still being extended into new areas of the philosophy of mind, like characterizing the role of belief and desire in the explanation of behavior." Others disagree. "In the late Seventies and Eighties the journals were full of articles about the philosophical aspects of modal logic and the implications for truth and reference," says Barry Loewer, a philosopher of mind at Rutgers. "Now you hardly ever see them." Robert Solomon takes a jaundiced view of the enterprise. "When people start fighting over who first got the ideas, the movement must be dead," he says. "The whole business about possible worlds and rigid designators and natural kinds is almost embarrassing in retrospect. It occupies a square millimeter in the square centimeter that constitutes a narrow conception of the philosophy of language, a tiny patch in the hectare that is philosophy." ("What does he know?" honks Kripke in response. "He's a *phenomenologist*.") Certainly, the philosophical outlook implicit in the New Theory of Reference could not be more unfashionable in the wider intellectual world at the moment. Imagine: Regarding the external world as *real*, full of objects that are *not* social constructions, objects that have *essences*—essences that are disclosed not by poets or phenomenologists but by *scientists!*

IN THE past decade, not much has been heard from Kripke. As rumor, speculation, and controversy swirl around him within the philosophical world, he seems to be little known without. When I mention him to lit-crit people, political scientists, and academics/intellectuals of other non-philosophical stripes, the usual response is something like: "Kripke? Yeah, I've heard of him. He's that guy who was on the cover of *The New York Times Magazine* ages ago." People who can discuss the philosophy of Richard Rorty in excruciating detail are unable to identify a single idea even vaguely associated with Kripke. The name carries little in the way of description with it; it has no "Fregean sense" for them. Will Kripke outlast his time? Will his name survive? The whole problem puts me in mind of a passage from *Naming and Necessity:*

> Consider Richard Feynman, to whom many of us are able to refer. He is a leading contemporary theoretical physicist. Everyone *here* (I'm sure!) can state the contents of one of Feynman's theories so as to differentiate him from Gell-Mann. However, the man in the street, not possessing these abilities, may still use the name 'Feynman.' When asked he will say: well he's a physicist or something. He may not think that this picks out anyone uniquely. I still think he uses the name 'Feynman' as a name for Feynman.

Similarly, if the New Theory of Reference is true, the academic in the street can still use the name "Kripke" to refer to Kripke—even if all he can tell you is that "he's a philosopher or something." And if the New Theory is false? If names are equivalent to descriptions? In that case, when we talk about "Kripke," we are talking about "the inventor of the New Theory of Reference." And so we can be absolutely certain that Quentin Smith is mistaken, for it becomes a *necessary* truth that it's Kripke who originated the theory. Only in some possible world, "Kripke" might be Marcus. LF

**Jim Holt is a book columnist for The Wall Street Journal. His article "Their Days Are Numbered" appeared in the September/October 1994 issue of Lingua Franca.**


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DALMAS TAYLOR (ABOVE); RYAN AMACHER (BELOW)

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MARIA FERRARI

# THE UNMAKING OF THE PRESIDENT

## WHEN IT COMES TO CHOOSING A LEADER, AMBITIOUS SCHOOLS ARE TURNING TO FUNDRAISING DYNAMOS AND PR WIZARDS. THE RESULTS CAN BE DISASTROUS.

Arlington, Texas, is an unlikely spot for a university. Located halfway down the highway connecting Dallas to Fort Worth, it's a small city that's best known for its strip malls, baseball stadium, and Six Flags amusement park. Less famously, Arlington is also the home of the second-largest campus in the University of Texas's nine-member system. Harboring 23,000 students, many of whom are commuters, the University of Texas, Arlington, serves its area with steady, unspectacular distinction. Or at least it did until Ryan C. Amacher began his storm-filled tenure as president in 1992.

When Texas regents were looking for a new leader to install at UTA, they saw

BY **ANNE S. LEWIS**



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# ON PAPER, RYAN AMACHER LOOKED LIKE A SHOWCASE COLLEGE PRESIDENT. BUT HIS ADMINISTRATION TURNED INTO A CASE STUDY IN HOW NOT TO RUN A SCHOOL, A STEP-BY-STEP GUIDE TO FAILURE.

a rare opportunity to boost the school's status. While enrollments were down at the time—and that certainly needed remedying—the next decade promised a boom in the regional population of the college-bound, and the system kingmakers were eager to position UTA at the high-school exits. What was called for, they believed, was an institutional makeover: Arlington ought to reduce its dependence on commuters and become more of a traditional, campus-oriented school. Just as important, of course, would be a round of image-polishing and marketing—the very specialties of today's high-profile administrators.

When the Board of Regents introduced the candidate it had selected for the post of UTA president, Ryan Amacher seemed the perfect choice, both on paper and in person. Dynamic, outgoing, warm—even huggable, some said—the silver-haired, mustachioed forty-six-year-old economist and former dean of the business school at Clemson University in South Carolina promised to do as well by UTA as he had by Clemson—where, during his tenure, funded research had increased eightfold. In many ways, Amacher was a showcase modern college president. Appearing before the search committee, he spoke candidly of having focused on external development at Clemson, and confessed to having little interest in the internal affairs of a university. He would never be interested in being a provost, he explained. Filling that position at Arlington would be one of his first priorities.

"Dr. Amacher has the vision, the energy, and the leadership ability to take U.T. Arlington into the twenty-first century," proclaimed James P. Duncan, the Texas system's executive vice chancellor for academic affairs, who chaired the search committee. It was clear they'd found their man. A year later, Amacher found his: He hired Dalmas Taylor, a psychologist and former provost at the University of Vermont, as the Texas system's first African-American provost.

As it would turn out, things would not go as planned on the Arlington campus. It seemed to many that the Texas regents had sent up a "snake oiler," not a savior. Before long, his administration turned into a case study in how *not* to run a school, a step-by-step guide to failure:

## STEP 1) SHOOT FOR BIG-TIME SPORTS

When Amacher arrived on campus in the summer of '92, his heady enthusiasm must have been catching. Everyone, it seemed, had projected onto the new leader their private hopes and dreams for the university. Walking around the 388-acre campus with the orange-brick buildings, Amacher would stop to chat with strangers; in a symbolic gesture meant to show that his administration cared, he announced an open-door policy, welcoming to his office anyone who wished to speak with him.

Then he turned his attention to what he believed would be UTA's ticket to the big leagues, or, at least, to a more traditional campus culture: athletics. The president had many ideas in the works for making the university more attractive to students, including building on-campus housing and conducting a state- and nationwide recruiting effort. But somehow, a competitive men's basketball team seemed to him the surest shot for currying favor with the community and alums, many of whom were still in mourning over the demise of the UTA football team in the late '80s. "Major universities have athletic programs," he told the *Dallas Observer*. "I think we need to fund the arts, library, fund a lot of things. It's just at this time in our athletic department, we aren't competitive."

There was a good reason why UTA athletics were not competitive: No one cared about them. In a spring '93 survey of university goals, intercollegiate athletics ranked 104th out of 110. Students at UTA—up to a third of whom attended the school part-time—had a history of resistance to subsidizing athletics with greater and greater percentages of their student fees. But this did not stop Amacher from shooting for a men's basketball team that one day could make it to the Southland Conference play-offs. Over the coming year, a lot of money would be diverted to these institutional hoop dreams—to no avail.

By and large, however, the new president made a good first impression in the early months of his tenure; he seemed well suited to the PR job for which he'd been hired. To the pleasure of many Arlingtonians, Amacher hired B.J. Skelton, a former president of the Texas Rangers baseball club (and a personal friend) to head his promised development effort. And in addition to his skill at entertaining potential donors, he was an engaging public speaker who addressed all groups, including the media, with little of the intentional obfuscation and reserve typically employed by those in high managerial positions.

Closer to home, however, a few problems were visible. True to Amacher's self-description, tending to the nit-



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ty-gritty of university business was not his specialty. He was described as exceedingly nervous and fidgety during meetings; when others spoke, he would read his mail and doodle, paying little attention to the matter at hand.

## STEP 2) MAKE SOLITARY DECISIONS ON CONTROVERSIAL ISSUES

Two years before Amacher's arrival, university vice president W.A. Baker had commissioned a report on the vexed question of "enrollment management." The study went to the heart of UTA's latent identity crisis, a crisis that's in evidence at many other universities as well: Should the school strive to become more competitive and thereby attract higher-caliber students—or should it remain in the business of remedial education?

Many faculty members, particularly those who had come to Arlington during the past two decades, were unhappy with what they considered the school's "any warm body" admissions policy and the large amount of remedial work it generated. Better, they thought, to send students who were not ready for college to the area's junior colleges for the necessary preparation. Others disagreed. They worried that increasing admissions standards would have a disproportionate impact upon area minorities, a group whose representation on campus the administration hoped to increase. "UTA is not UT Austin" was this band's rejoinder. Still others were skittish about lowering the admissions bar for fear that enrollment, and hence state funding, would continue to drop.

Baker's report offered a detailed plan for raising admissions standards. And after months of discussion, his proposal came up for final consideration just a few months after Amacher arrived at the school. Prior to taking a vote, the faculty's undergraduate assembly conducted what became an emotion-charged debate. At one point, an engineering professor related that his son had been advised by a local high-school guidance counselor that going to UTA was not a good idea because of its low admissions standards. As he spoke, the professor's voice cracked with pain. Others maintained that admissions standards were irrelevant and need not be raised: They would teach students in the same manner, they said, irrespective of entrance requirements.

Following a tie vote, Amacher cast the deciding ballot against the plan. His reasoning: Raising the standards might indeed cause enrollment to keep dropping. The number of minority applicants might decrease as well.

While many would concede that Amacher might have been right in his assessment—and if he was wrong, well, he was certainly entitled to one big mistake early on—he was widely perceived as having precipitously and inappropriately jumped into the debate on a major, divisive campus issue. Worse, he had not taken the time to study Baker's proposal beforehand—neglecting, for example, to meet with Baker himself. The man with the big picture had ignored the details. "It was a well-thought-out plan that went no further," says Baker. "At that point, people became concerned that Amacher wanted numbers at all costs."

"I had a positive view of the man until then," explains a still disappointed liberal arts faculty member. "When Amacher came out for marketing the university, it then became clear to a lot of us that his priorities would not be in line with the academic business of the institution. He would not be at all concerned about the intellectual rigors of the university or its intellectual climate."

## STEP 3) DERIDE YOUR DEANS

The president's initial foray into the substantive affairs of the university was unfortunate. But while such a blunder might have been predictable, no one would have guessed that the personable Amacher would fail to establish a rapport with his deans and department chairs. The campus was to be exposed to another side of the new president: When he didn't get his way, he could become downright nasty.

Some trace the progressive souring of Amacher's relationship with this very powerful group to his failure to reconnoiter early on with them. Waiting for six months for invitations that never came, they disconcertedly watched lesser faculty members and mere students avail themselves of Amacher's open-door policy to air longtime grievances against their higher-ups. Warned that he was getting a one-sided view of campus politics, Amacher replied that he took all of that spleen with a grain of salt.

But this objective stance was belied when he started acting on some of the grievances presented to him. To the deans' displeasure, he even peremptorily changed a few student grades without consulting other school officials. "Administrators will just support other administrators," Amacher declared by way of justification.

Frustrated by his failure to click with his new constituency, Amacher took to the local speech circuit, looking for allies. "Deans are like political appointees," he would say, dismissively characterizing his recalcitrant employees as change-resistant deadwood. "They should be expected to leave when a new administration arrives." Besides, he'd been told, to be successful at his new job, he'd have to fire at least seven to ten people. Although such comments were sympathetically received by off-campus audiences, they produced considerable enmity on the home front. "In all my years in academia," says dean of science and physicist Peter Rosen, "I have never seen a leader of an institution publicly berate his own faculty."

In January 1993, Amacher's harsh treatment of business school dean Walter Mullendore became a campus cause célèbre. Still reeling from the scuttling of the admissions standards plan, Mullendore, who intended to resign his deanship in eighteen months, became concerned about the direction he believed the university was headed in. So the economics professor organized a meeting of deans and department chairs at which they adopted a mission statement—for presentation to Amacher—underscoring the importance of faculty research to the university.

A few days later, Amacher learned of the meeting and disclosed to the press that Mullendore's resignation as business school dean was pending, despite an earlier agreement to keep the



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dean's plans to step down a secret. When a reporter contacted Mullendore, who was out of town, for a response to Amacher's revelation, he stated, with annoyance, that he "did not care to work for that man." When Amacher read that quote in the school paper, he stormed over to the college of business and distributed a memo announcing that the dean had been dismissed. Mullendore learned of his firing when he was paged in the El Paso airport. It was Amacher's new choice of dean calling, asking for Mullendore's advice on whether to accept the post.

Cowed by Amacher's treatment of Mullendore, many faculty members began to fear for their job. At the next dean's council meeting, a still-seething Amacher issued a warning that would be repeated many times over the next months: "Either get on board or be fired."

## STEP 4) PICK THE WRONG PROVOST

As Amacher's stock at UTA plummeted, there was one thing he needed most: a steady, likable provost to serve as his liaison to the faculty. Alas, even this was not to be.

Dalmas Taylor's name was not among the top ten candidates picked by the provost search committee. But Amacher, to the irritation of some committee members, bumped Taylor up to the to-be-interviewed list, saying he had met Taylor once and had been impressed by him. Taylor, in fact, made a strong showing at the interview, although at the last minute one of the committee members reported that he'd heard that Taylor had had grave managerial problems when he served as provost at the University of Vermont. "Ryan said he would check that out for us," recalls committee member Mary Ridgway. "We felt a bit apprehensive when Ryan picked Taylor, even though he assured us that everything was okay."

It became painfully obvious early on that while Amacher desperately needed a provost with the people skills to disentangle him from the rising furor on campus, he wasn't going to get one. Taylor, instead, would quickly become part of the problem. (Both Taylor and Amacher, declined to be interviewd for this article.) His style was ultra-bureaucratic: He ruled by written memos and formal committee recommendations and maintained a strict appointments calendar that allowed no drop-ins. Taylor's fear of lawsuits and wrong decisions bogged down the most routine university business. Moreover, he had what seemed to some the peculiar habit of raising his colleagues' racial consciousness by calling attention to their conversational use of terms like "blackmail" and "black and white." Less easy to swallow was his occasional practice of accusing those who disagreed with him of being racists.

"DEANS ARE LIKE POLITICAL APPOINTEES," AMACHER WOULD SAY, DISMISSIVELY CHARACTERIZING HIS RECALCITRANT EMPLOYEES AS CHANGE-RESISTANT DEADWOOD. "THEY SHOULD BE EXPECTED TO LEAVE WHEN A NEW ADMINISTRATION ARRIVES."

## STEP 5) MEDDLE WITH COMMENCEMENT CEREMONIES

Shortly before Christmas 1993, Amacher began a new effort to boost UTA's standing. Commencement, he said, would no longer be conducted in individual college ceremonies. Instead, a single commencement ceremony would take place fifteen miles away from the campus, at the Fort Worth Convention Center. And it would now be a major media event—complete with nationally prominent speakers like Al Gore. "This is the way most universities in America conduct their commencements," Amacher wrote in a guest column in the *Shorthorn,* the student newspaper. "It will build a sense of community at UTA, it will demonstrate that we are a major academic institution, and, if we get the right speaker, it will show America on the *CBS Evening News* where UTA stands in the academic world."

Unfortunately, the first university-wide commencement would escape Dan Rather's attention—but it did make the local front pages, provoking as it did the first student protest march on campus since the Vietnam War. Some 2,200 students signed a petition opposing the new ceremonies; they didn't want to see their traditional college-only graduations canceled, or to drive all the way to Fort Worth in their caps and gowns. When spring finally came, the graduates and their families sat through an excruciatingly long commencement at the cavernous convention center, treated to a speech not by the vice president of the United States but by a long-winded local politician. (According to *The Dallas Observer,* Amacher—having received death threats over the plan—attended the ceremony with a bodyguard.) At the next winter's ceremony, 90 percent of the



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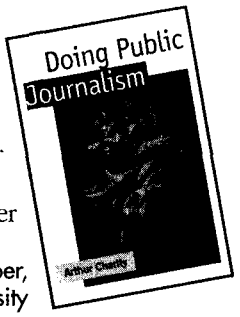


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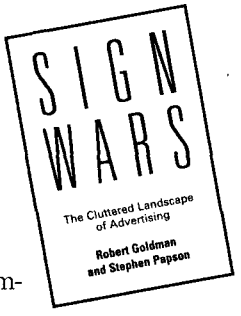


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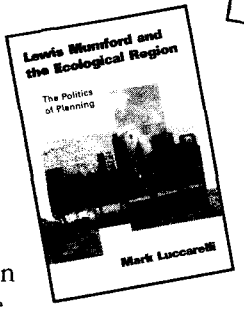


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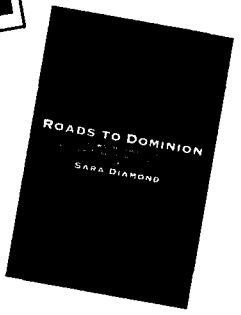


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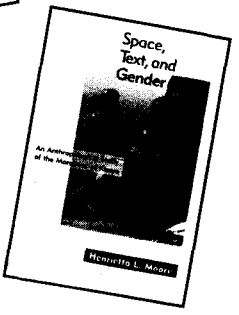


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graduates—uncomfortable and impatient during a four-hour ceremony in a chilly building—walked out of the auditorium, one by one, after receiving their degrees. The remaining program had to be canceled.

Over the next months, under Amacher's and Taylor's rule, the faculty became increasingly dispirited and demoralized. By August '94, the intercollegiate athletic department had accumulated a shocking deficit of $1.1 million. Spending for athletics had risen more than 47 percent in two years, subsidized now by 41 percent of student fees. With a library budget in dire straits and a faculty who had gone without raises for several years, resentment was reaching critical mass.

"The palpable feeling was that the place was a mess, that Amacher and Taylor had come in to transform the campus into Amacher's idea of what universities do without any input from anyone else," observes a liberal arts faculty member. And yet, as engineering school dean John McElroy points out, this was not a case of snubbed and miffed insiders deciding to allow the administration to hang itself. "There were stacks of written memos sent warning [Amacher and Taylor] of the negative impact of what they were doing," says McElroy. "I, for one, tried repeatedly, as I felt a responsible manager should, to alert them privately to the dangers they were walking into. All of it was ignored."

## STEP 6) HIJACK THE BUDGET

With Taylor on board, the administration soon hit on a new strategy: to use departmental budgets as a tool for divesting the deans and department chairs of their fiefdoms.

There followed a series of skirmishes in which the administration ineptly forced departments to finance perfunctory salary increases from their own already strapped funds. Then, in July 1994, Amacher and Taylor declared a budgetary crisis, imposed a hiring freeze, and stripped the school's departments of essentially all control over their coffers. The provost's "budget reforms" brought the school's day-to-day functioning to a grinding halt: Chairs were unable to plan the next semester's offerings or even tell graduate students what financial support would be available. Months later a management audit would fail to find a financial crisis sufficient to justify such draconian countermeasures, which it labeled "unnecessary, ill-conceived, and [serving] only to alienate further the academic management."

**AS AMACHER'S STOCK AT UTA PLUMMETED, THERE WAS ONE THING HE NEEDED MOST: A STEADY, LIKABLE LIAISON TO THE FACULTY. ALAS, THAT WAS NOT TO BE.**

DALMAS TAYLOR

In January 1995, a story appeared in the alternative weekly, *The Dallas Observer,* which strung together for the first time the sorry litany of administration "milestones." It wasn't just that Amacher threw lavish entertainments and fund-raisers on campus and on the seventeen-acre property he had bought with the university's generous housing allowance. (For his first faculty party, he ordered the construction of an indoor skating rink, and recruited students to skate in it.) The article also revealed details of a six-day trip to Hawaii to attend a men's basketball tournament; during the visit, Amacher's eleven-member party charged expenses of $52,000 to the university. Meanwhile, most departments had to make do with travel budgets that were minuscule or nonexistent. "The story was a major revelation," says Reace Alvarenga, UTA's student congress president. "It confirmed people's suspicions and was a major catalyst in forcing the situation to a resolution."

For months, the system regents had been flooded with letters, many unsigned, protesting the problems at UTA. Shortly after the *Observer* article came out, system chancellor William H. Cunningham ordered an independent audit of the school's management practices.

Meantime, there were a spate of resignations and firings. Angry commentaries appeared in the *Shorthorn,* while the local papers, part of the external community that Amacher had successfully wooed, editorialized in support of the administration. By now, the faculty were riven with anxieties. "There was an ocean of fear," says physics professor and faculty senate representative Ulrich Herrmann. "Faculty were scared to put negative comments about Amacher and Taylor in the trash in case it was searched." Some professors took to expressing themselves through anonymous epistles stuffed into faculty mailboxes, variously mocking "Prince Taylor," "Run Amucker," and "the administration that needed training wheels." Amacher's home was repeatedly vandalized, and a concrete donkey was tied to his fence.

One voice standing against the



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mounting tide of antagonistic opinion was that of historian Stanley Palmer. In a guest editorial in the *Shorthorn*, he advised deferring judgment; after all, some good things were happening, the school was changing. Consider the recently built—and already fully occupied—Centennial Court Apartments, the first new student housing constructed in at least thirty years. The building was nothing less than "a metaphor for the new UTA," said Palmer. Maybe all this resistance was simply an entrenched, decentralized institution's reaction to an activist, centralized authority. In looking for a new president, he theorized, the faculty had wanted change. Now that they had it, they couldn't abide the fulfillment of their own desires.

Perhaps Palmer had a point. But after two and a half years of administrative blunders and personality clashes, the antiadministration momentum would not be derailed. At a February 2 faculty senate conclave, members voted to circulate a petition calling for a general faculty meeting at which questions would be submitted to Amacher and Taylor and then a confidence vote taken. For this plan to proceed, 10 percent of the faculty had to sign the petition. Amacher, according to faculty senate chairman John Beehler, pleaded with the group to wait until after the management audit was completed, saying he hadn't done anything illegal or improper and would be vindicated by the report. "At first he pleaded nicely," recalls Beehler. "Then he said, 'This place will be dead in the water for years if I go, and then you'll get someone just like me.' Taylor just sat there. After the vote, they both left disgustedly."

"I think that was the first time that Amacher realized how widespread the discontent was," observes Ulrich Hermann.

Eventually, 256 out of 565 faculty members signed the petition calling for a confidence vote. Under a prior agreement with Amacher, Beehler would not reveal the list of petitioners, only the number of singers. But once the petition was complete, Taylor, who seemed stunned by the signings, called Beehler into his office and asked to see the names. "[Taylor] didn't like the idea of accusations made anonymously. I said there were only two reasons for him to want to see the list. Either he didn't trust me or he wanted to retaliate," says Beehler, who held on to the list.

The general faculty meeting was set for March 8. Before then, however, there would be yet another flash point.

## STEP 7) BE UNTRUE TO YOUR SCHOOL

Shortly after the senate meeting, at a press conference in Dallas, a group of local African-American ministers and community leaders announced that they had "direct evidence" that recent undertakings on the UTA campus, including the planned confidence vote, were racially motivated. Remarkably, Amacher and Taylor were present at the announcement, which some believe Taylor organized in order to deflect attention from his own troubles. Events had clearly taken a drastic turn. When a school comes under fire, it's usually the administration's job to defend the institution. But here were outsiders accusing the faculty of racism—and the school's president and provost standing supportively at the side of the accusers.

The faculty responded with anger. When Amacher got wind that science dean Peter Rosen had shared his dismay with other deans, he called Rosen into his office and told him he could either "resign and be treated well, or be fired and treated not so well." There followed a confrontation and standoff that lasted for several weeks, a drama closely chronicled by the local media. In the end, Amacher backed off from firing Rosen, a star professor and high-energy physicist who had come to Arlington by way of Los Alamos.

The following week, the president attended a deans' retreat in Dallas. Against the backdrop of the controversy raging on campus, a seemingly worn-down Amacher would again appeal in vain to the deans for their support. "No one was jumping up to support him, and you could tell from his body language that he realized it," observes Rosen.

FORT WORTH STAR TELEGRAM

**RYAN AMACHER AND A NAACP OFFICIAL ON THE DAY OF THE NO-CONFIDENCE VOTE**



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THE MAN who had been hired to bring Arlington into the twenty-first century would not make it into another week. Early in the morning of Monday, March 6, two days before the scheduled faculty assembly, the university's top administrators were called to an "important meeting" at Davis Hall. Amacher walked in, handed out a letter of resignation, and made a short speech. "In essence," recalls John Beehler, "he said he and his family had had enough harassment, that he'd done nothing wrong, that this 'witch-hunt' was all our fault, that the people who were responsible for this were all here, that we could have stopped it but didn't, and that the school was going to suffer. The mood was somber at first, but when Amacher turned accusatory, people got disgusted. Some grabbed the letter and left; others just sat there shaking their head. The timing surprised us, though: We thought he was stubborn enough to go through the confidence vote and faculty meeting."

The end had finally come. Yet even with Amacher gone, it seemed to many that Amacherism remained—in the person of Dalmas Taylor. And the embattled provost had no plans to step down. To the contrary: Even as Amacher was announcing his resignation, Taylor was in his office conducting what Beehler later described as a "pep rally" for his own appointment as interim president, phoning people around campus, members of the media, and local African-American community leaders, and circulating a petition.

With Amacher's departure, the March 8th meeting, which was originally intended as a public inquiry into the administration's alleged misdeeds, became a public event of another kind. As faculty filed into the University Center, presenting their ID cards, a group of about a hundred African-American students and community representatives, chanting and carrying posters supporting Taylor's bid to become interim president, marched in and formed a barricade in front of the registration table. Beehler asked a policewoman to contact Taylor and ask him to call off his

RYAN AMACHER

supporters. But when she reached the provost, he refused to do so. It was only after the Arlington police deployed, brandishing shields and billy clubs, that the group finally dispersed.

Considering the mayhem outside, the meeting itself went smoothly. Amacher made a brief appearance, and appealed for reconciliation. Then Taylor answered the questions the faculty had prepared for him regarding his tenure at the school. "In general," says Beehler, "the feeling was that he sidetracked most of them." For his part, Taylor felt that the faculty was less than fair in its inquiries. "There seemed to have been less interest in the factual information presented than I would have expected," he told *The Dallas Morning News.*

The next day, the confidence vote got underway, though not without some faculty paranoia about the guarantee of anonymity. The results, which were tabulated by an accounting firm, were devastating to Taylor: Eighty-nine percent of the 509 votes were cast against him.

Just before the results were announced, the UT system chancellor announced the appointment of UT Austin's business school dean as interim UTA president: Robert Witt would take office in two months. Before Witt's installment, a highly critical management audit was released. The audit commended Amacher and Taylor for increasing minority enrollment, for building new student housing, and for compiling a "fact book" about the school. But it also concluded that the "faculty's rejection of the President and Provost" stemmed from the administration's "failure to consider adequately basic decision factors or to employ an appropriate decision process mechanism." Even worse, the audit exposed a "management style characterized by retaliation and intimidation."

Taylor, in memos to the system, complained that he "remain[ed] dissatisfied with the tenor of the report's contents and conclusions" and promptly announced to the media that he had no intention of resigning. Weeks later, Witt put Taylor on administrative leave, replacing him, on an interim basis, with George Wright, also an African-American and a vice provost at Duke. Taylor retains his tenured position in the psychology department, though he has chosen to spend the current academic year on leave.

LIFE is a lot calmer at UTA these days. Not long after his arrival, Witt moved out of Amacher's spacious office into more modest quarters. In the months following his appointment, Witt spent most of his time listening to faculty, deans, chairs, and staff ventilate and present wish lists; he's an accomplished listener, they say. The athletics department and its deficit have been reined in and are now largely under control. And Witt has signed an agreement that will enable local black and Hispanic leaders to participate in the university's recruiting drives.

Yet for the time being, many of the divisive questions about UTA's future have been put on hold. Should the school establish higher standards? Gain a higher profile? Should it mutate into a more traditional campus? Not many members of the faculty are eager to reopen these troublesome topics. An irksome leadership has been deposed, an apathetic faculty united. And, after three strife-filled years, an uncertain campus has found itself back where it started. LF

**Anne S. Lewis has written for The New York Times, the Wall Street Journal, Texas Monthly, and other publications. She lives in Austin, Texas.**



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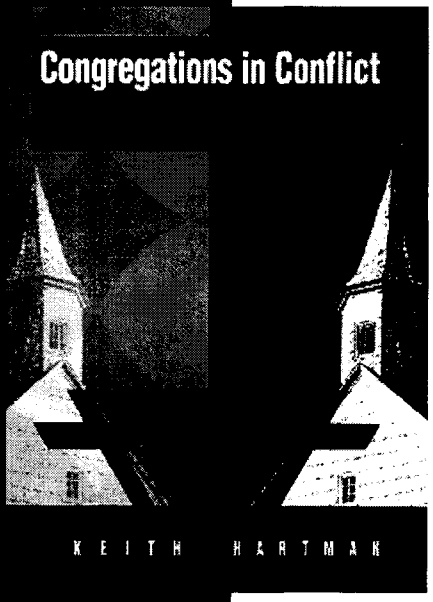


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WILL LYNNE CHENEY'S LATEST VENTURE MAKE THE UNIVERSITIES QUAKE?

BY **DAVID GREENBERG**

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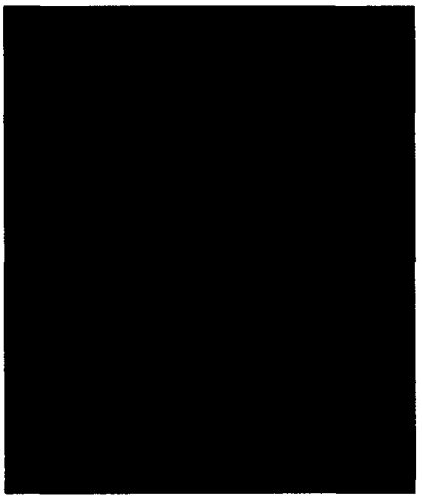
LAST March 17, a small band of political heavyweights gathered at the National Press Club, in Washington, D.C., to fire yet another salvo in the battle against political correctness. Led by Lynne V. Cheney, conservative polemicist and former chair of the National Endowment for the Humanities, the group announced plans to galvanize a new platoon in the culture wars: college alumni. "The main threat to academic freedom today is from political intolerance on campus," proclaimed Cheney, the organization's chairman. "Alumni," offered Democratic Senator Joseph Lieberman of Connecticut, "can help ensure that attempts to suppress that which is politically incorrect or unfashionable at a given moment in our history simply cannot be tolerated."

Boasting politico-celebrity advisers ranging from former Colorado governor Richard Lamm, a Democrat, to neoconservative First Couple Irving Kristol and Gertrude Himmelfarb, the National Alumni Forum, as it was called, promised a three-pronged assault on the ivory tower. First, group members would start to speak up publicly about campus outrages—efforts to dilute the Western tradition, professors who prefer indoctrination to teaching, sexual harassment witch hunts. Second, they would exploit their position as university trustees (or as electors of trustees) to shape university policies and even course offerings. Third, and perhaps most ominous to college administrators, alumni would no longer uncritically dash off checks to support their alma mater. Instead, they would wield the mighty leverage of their donations—at $3.4 billion a year, the largest private source of university funding—to reward worthy programs and withhold from the unworthy.

As it happened, the Forum's unveiling dovetailed with what came to be its prime exhibit: Yale University's decision in early March to hand back the $20 million gift that alumnus Lee Bass had earmarked for a Western Civilization curriculum. The Forum profited from the coincidence. The Associated Press report about the Forum's Washington Press Club news conference ran in 38 states, and Yale-centered stories such as a *Newsweek* alarum, "The Fall of Western Civ," portrayed the new group as a sunburst of sanity among benighted academicians. "If you wanted to undermine donor confidence in an institution," says Forum president Jerry L. Martin, "you couldn't have picked a better example than Bass."

The response since then, according to Cheney, has been encouraging. As she toured the country promoting her new book, *Telling the Truth,* she met lots of alumni eager to find out more about the Forum. "These alumni remember their own college days with such fondness," she says. "They're in a state of complete frustration." Cheney wants to tap this frustration to realize her grand ambition: the gathering of



alumni into an organized pressure group on a national scale. With the right leadership, she believes, a national alumni organization could police the campuses and keep the politically correct at bay. The time has come to raise alumni class consciousness. Has the alumni revolution begun?

THE marshaling of college graduates' power is, of course, nothing new. As long ago as 1889, a group of Harvard alumni who were Republican businessmen attacked the school's economics department for teaching anti-protectionist theories; since Harvard had prospered from the gifts of protected industries, these businessmen avowed, professors should be teaching protectionist doctrines. The threat to link gifts to a specific pedagogical program sparked a debate among the university's overseers and even a national controversy, with Harvard ultimately endorsing a tough report that said, "the College could better afford to return every dollar of its donations than to submit to such considerations."

Over the years since, alumni have generally restricted themselves to giving money and electing trustees. Neither alumni nor trustees have interfered much in the internal affairs of universities. Nonetheless, they have often made their displeasure with their alma maters known. "I've looked at the history of alumni involvement in the schools," says an Ivy League official. "At every point, you will see conservative alumni resisting change." Once they graduate, after all, many alumni would like to see their schools frozen in amber.

Even as the Forum extols free speech and intellectual standards, it provides a convenient sounding board for such disgruntled souls. The Forum's ideals might be high-minded. But what if its constituency is just as interested in protecting fraternities as in promoting intellectual freedom?

FOR all the fanfare surrounding the Forum's grand opening, a visit to its K Street headquarters reveals it to be a surprisingly small, almost makeshift operation. Each of the three offices sports mahogany desks and wine-red leather chairs that look as if they've just been unpacked from the Office Depot truck. With only five employees, including an office manager and a clerical worker, there is little chatter in the hallway. Cheney, despite her prestigious title, spends little time on the Forum's day-to-day operations. In fact, says Jerry Martin, in the year since its inception, Cheney hasn't even been by the office.

Rather, it is Martin who steers this ship. A stout, soft-spoken man with a reddish-blond beard, Martin is a former philosophy professor from the University of Colorado, at Boulder, who served as Cheney's deputy at the NEH. (After Cheney departed, Martin himself acted



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as endowment chairman until April 1993.) Martin's office, at the end of a cramped hallway-vestibule, contains a desk smothered in paper, a table and six chairs that seem to get little use, and bookshelves holding such titles as *Postmodernism and Social Inquiry* and *The Academy in Crisis.*

Martin lays out the thinking behind the Forum. In the next few years, he hopes to set up what he calls the "triad"—a network among alumni, faculty, and students. As he envisions it, the Forum will eventually furnish each of its alumni members with the name of one student and one professor on the campus of that member's alma mater. These native informants will then apprise the alumnus of troubling events on campus—everything from threats to free speech to courses on vampire literature. The alumni can then spring into action, setting the misguided university aright before it strays too far. Martin suggests, for example, that if alumni had been informed early on during the University of Pennsylvania's famous water buffalo incident—in which a white student faced disciplinary action for yelling, "*Shut up, you water buffalo!*" at three noisy black students outside his dorm window—the university might have quashed the entire matter.

While Martin pens editorials and cultivates contacts, Anne Neal, a Harvard-trained lawyer, serves as counsel and publishes the Forum's newsletter, "Inside Academe." Meanwhile, Colleen Aylward, a sprightly woman in her early twenties, handles much of the nitty-gritty organizational work. Aylward spends a good part of her day on the phone, fielding calls from alumni. Many of them, she says, have been fighting lonely battles on their respective campuses, and "they want to tell their story." Aylward has also assumed the tasks of e-mailing sympathetic students and forging Internet links with other organizations, such as the Progress and Freedom Foundation, Newt Gingrich's cherished think tank. Heavy volumes of university alumni directories line one shelf of her office, though with less than a dozen tomes the collection is clearly still in its formative stages.

In its vision of the good university, what does the National Alumni Forum have in mind? Does the organization wish to uphold open discussion or to shape what professors teach in the classroom? And how politically doctrinaire is it? In recent years, criticism of political correctness and its cousins has come from liberals as well as conservatives: Henry Louis Gates Jr. has decried speech codes, Arthur Schlesinger Jr. has criticized the Balkanizing tendencies of multicultural scholarship. From the start, Cheney and Martin have hoisted liberal critiques alongside their own in order to burnish their bona fides, invoking such luminaries as Benno Schmidt, Derek Bok, and C. Vann Woodward. The Forum's emphasis on such ACLU-style issues as speech codes also suggests it hopes to pitch its battle from the vital center. "It would be a mistake to label this problem one that concerns only conservatives," Cheney says.

Significantly, Martin, the real leader of the Forum, is, although conservative, no ideologue. In conversation he repeatedly offers views—that the West should not be seen as superior to other cultures; that affirmative action, while often abused, has merit; that Yale was right to reject the Bass donation given the restrictions he ultimately placed on it—that might qualify as apostasy in Republican circles these days.

The Forum's critics, however, view these gestures as a smokescreen. To understand why, it helps to turn to the Forum's genesis.

IN the late summer of 1992, in the waning days of the Bush administration, Lynne Cheney was putting the finishing touches on *Telling the Truth*, her final report as NEH chairman. Cheney's pamphlet, a slender volume covered in deep hunter green, rehearsed incidents from the copious lore of students and faculty who have suffered unjustly because of campus speech codes, sexual harassment tribunals, and the like. "In some quarters," Cheney wrote, alluding to left-wing quarters no doubt, "there is no longer any question of whether to use the classroom for political purposes; the only question is how most effectively to do so."

Cheney tackled the topic of academic freedom in one telling chapter. Traditionally, forces threatening the untethered exploration of ideas have come from outside the academy, specifically the political arena; so universities erected walls of guidelines, written into contracts and the declarations of professional organizations, to insulate professors. But what if, as is often the case today, the threat to academic freedom came from within? What if students, professors, and administrators sought to silence those who voiced unpopular views? In such cases, Cheney suggested, "academic freedom may well require those outside the department—and outside the university—to speak to its defense." Cheney proposed that alumni use their voices and their donations to influence what occurs

THE NATIONAL ALUMNI FORUM WILL RECRUIT NATIVE INFORMANTS TO APPRISE ALUMNI OF TROUBLING EVENTS ON CAMPUS—EVERYTHING FROM THREATS TO FREE SPEECH TO COURSES ON VAMPIRE LITERATURE.



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on campus. "Alumni from Dartmouth, Mount Holyoke, and Princeton have formed groups to protect free speech and promote intellectual diversity on campuses; and this, surely, is a trend to be encouraged," she wrote. Among the targeted gifts Cheney praised was Lee Bass's $20 million for Western civilization courses at Yale.

*Telling the Truth* made its way into the hands of, among others, Steven Balch, president of the anti-P.C. National Association of Scholars. Balch met with Cheney, and together they hatched the idea of creating an organization to enlist alumni across the nation in their cause. When talk turned to who should run such a group, it became clear Cheney wanted to serve just as a figurehead. And so she hired Jerry Martin to run the organization.

To establish a prominent board of advisers, Martin and Cheney tapped their political contacts. Easiest to secure was Senator Hank Brown (R–Colo.), for whom Martin had worked before joining the NEH. On a trip to Colorado, Martin visited former governor Richard Lamm, who was teaching at the University of Denver. Though a Democrat, Lamm had been chastened by what Martin calls "a P.C. episode of his own," having caused a ruckus when he tried to bring *The Bell Curve* authors Charles Murray and Richard Herrnstein to campus. Lamm, Martin says, was "instantly receptive" to the creation of the Forum, although he expressed a hope "that it be broad-based and bipartisan, that he not be a token Democrat." When Cheney later phoned Lamm to offer him the position of vice chairman, he agreed to sign on.

To shore up the group's bipartisanship, Martin proposed to recruit Senator Joseph Lieberman. Martin had been struck by Lieberman's willingness to break with his party by opposing Bill Clinton's nomination of University of Pennsylvania President Sheldon Hackney as NEH chief. Lieberman had also held forth on the Senate floor about the shortcomings of the National History Standards, a pet peeve of Cheney's. (Cheney continues to write editorials and deliver lectures trashing the standards.)

Hank Brown arranged for Martin and Steve Balch to meet with Lieberman. "Lieberman warmed to the idea immediately," Martin says. "He seemed to get it." After receiving a green light from conservative Yale classicist Donald Kagan, Lieberman said okay. "Getting Senator Lieberman was a huge coup," Colleen Aylward says. "Every day we were cheering if someone new agreed to serve on our board." Others who agreed to be affiliated with the Forum included Kagan, Professor James Q. Wilson of UCLA, Circuit Court of Appeals Judge Laurence Silberman, and ex-Bush administration official Chester Finn (many of whom are members of the National Association of Scholars as well). In the end, for all the attempts to foster a bipartisan aura, the lineup was tilted decidedly to the right.

AFTER the Forum's March 17 kickoff, alumni started to call in. Soon enough, the NAF found itself involved in several alumni-related controversies. But as the Forum soon discovered, alumni affairs rarely exhibit the clarity of a political crusade. Martin's goal of "giving alumni a voice" turns out to be a highly ambiguous enterprise. Should universities be run like democracies (with long-departed alumni enjoying full voting rights)? Are all alumni groups, no matter how small, entitled to a voice? And what happens when alumni clamor for a cause that Forum officials disagree with? These are questions the organization has only begun to grapple with.

One thing the Forum has found out is that its activities are likely to make university officials angry. Or so the group discovered in the case of Trinity College, whose alumnae, according to Martin, "may have been the very first" to enlist the Forum's assistance. A group of nine alumnae of the Washington, D.C., Catholic women's college—a distinct minority, to be sure—had banded together to fight the administration over a number of issues. The college's president, Patricia McGuire, they charged, had stripped away the school's Catholic identity, recruiting more non-Catholic students and closing the campus chapel, once the site of daily mass, for all but occasional events. Further, they claimed that McGuire had shifted the school's emphasis away from its traditional liberal-arts base toward business and technical fields. Elizabeth Collins Kaming, one of the insurgents, said the caliber of Trinity's students has been declining, with fewer and fewer gaining admission to top graduate and professional schools. Kaming claimed a faculty member told her that "the two least-used buildings on campus are the chapel and the library."

Calling themselves the Trinity Alumnae Action Committee, the women sent out a letter dated January 27, 1995, demanding McGuire's resignation. Before long, they teamed up with Martin, who made statements to the press on the women's behalf and consulted with them about disseminating their message. "I ended up discussing the issues with Jerry so we would refine the issues," said Kaming. "It forced us to look at what we were doing."

The Forum's involvement escalated. During the college's reunion weekend last June, the action committee held a teach-in to publicize its complaints. Although less than 200 alumnae attended the reunion—a drop-off in numbers from previous years—Kaming says about 75 of them showed up at the teach-in, which was held in the physics building at Catholic University, across the street from Trinity. Trinity officials believed the action committee was trying to cause trouble during what was typically a festive weekend; members of the action committee took umbrage when the college tried to shut down their event over technicalities. Yet the event proceeded, and Martin and Anne Neal spoke, lending the prestige of a national organization to the action committee.

Patricia McGuire shot back in August with a withering letter warning Martin and the Forum to butt out. "You have no authority to render a public judgment about Trinity. You have no standing to evaluate Trinity's academic status or fidelity to institutional tradition," she wrote. "Please be advised that we will consider all appropriate remedies, including legal action, to protect Trinity's reputation and interests." In Trinity's view, Martin has used his organization's growing prominence to inflate the unrepresentative complaints of a tiny handful of malcontents into a full-fledged national controversy.

Martin maintains the Forum isn't engaging in agitation. "Our right role isn't to be intrusive. All we do is make



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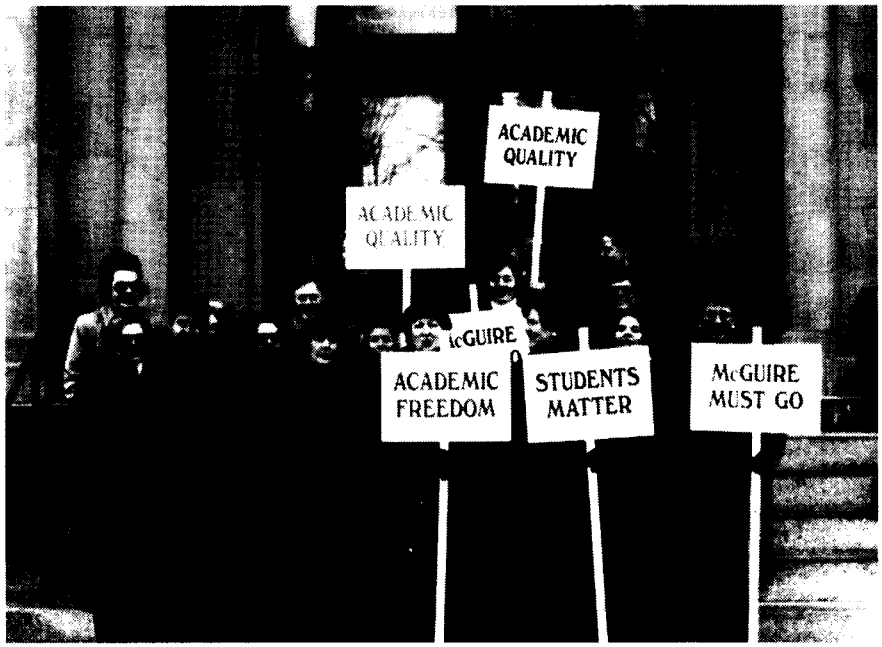
sure the alumni voice is heard."

According to Kaming, the Action Committee is continuing its dissident work and donations to Trinity are beginning to dry up. "Follow the money," says Kaming. "They're hurting badly."




**THE TRINITY COLLEGE ALUMNAE ACTION COMMITTEE OUTSIDE THE COLLEGE'S MAIN BUILDING**

Ann Pauley, assistant vice president for college relations, sees things differently. "This is all over with," she says. "They demanded the resignation of President McGuire. That has not happened, and that's not going to happen."

THE FORUM triggered similar spasms of administrative panic when it intervened in a dispute at Dartmouth College, a notorious site of alumni conflagrations. For more than a decade now, conservative alumni have become embroiled in a series of campus controversies, many of them revolving around the school's often-outrageous right-wing newspaper, *The Dartmouth Review*, which has depended upon alumni support. One of the last of the Ivies to go coed, Dartmouth faced resistance from alumni when it tried to change its school song (from "Men of Dartmouth" to "We of Dartmouth") and its mascot (from the Indian to the "Big Green").

In 1990, William Tell, an activist alumnus who has complained about Dartmouth's increasingly multicultural curriculum, became vexed when the university amended its rules governing the election of trustees. Under the new rules, the seven trustees elected by the alumni—another seven are appointed by the university—no longer had to stand for reelection; rather, once on the board, they needed only the other trustees approval to serve a second term. At the same time that Dartmouth was restricting some voting rights, however, the school further democratized a different part of the balloting: Alumni could now choose among three nominees for an open seat on the board, instead of rubber-stamping just one. Last March, Tell, who is a Texaco vice president, filed suit, insisting that alumni should retain the right to reelect their trustees. Tell made overtures to the Forum, became a member of its national council, and secured its support. In the press, Martin upbraided Dartmouth for curtailing the role of alumni in campus decisions.

Dartmouth administrators, believing Martin simply swallowed whole Tell's version of events without knowing the full story, arranged a conclave with Martin in Washington, D.C. The group sat down in the posh dining room of the American Enterprise Institute.

At the meeting, the trustees explained and defended the complicated rule changes, which, they pointed out, had been approved by both the governing council of the university's alumni and the alumni at large. "You might say there was a slight diminution of choice in the middle of the process for a huge increase in choice in the beginning," one trustee pointed out.

Martin replied that the trustees sounded like aristocrats arguing against democrats. "They were contending that a small group of elites knows better than the masses, that decisions should be made in secrecy, not sunlight."

At that point, said one participant, "We just sort of rolled our eyes." The Dartmouth contingent began to worry that making headway would be impossible. They tried to impress on Martin that Dartmouth's alumni are uncommonly active in university affairs, and that Tell was simply not representative.

"You should be holding us up as a model for very high, very strong alumni participation," one trustee told Martin, "not throwing rocks at us." They invited the Forum's leader to Dartmouth to judge for himself.

Although both sides called the session courteous and constructive, the Forum continued to spotlight Tell's lawsuit as a university-versus-alumni battle: Anne Neal featured the incident in the newsletter and Martin mentioned it in an opinion piece in *The Chronicle of Higher Education* last October. Soon after that piece appeared, however, a New Hampshire judge dismissed the suit, saying Tell had failed to show he had been injured and deeming the affair an intra-alumni matter. When the dust settled, it was unclear what the Forum had done for Tell's cause, other than to elevate his personal quarrel with the college into a newsworthy event. "It seemed like it was a marriage of convenience," said a Dartmouth official, with each side using the other as a vehicle for publicity.

THIS EARLY in the game, it's hard to identify what the National Alumni Forum has achieved. To be sure, they've been active in a few places beyond Trinity and Dartmouth. At Hamilton College, in Clinton, New York, the Forum has turned to a more familiar, and perhaps less idealistic, cause—aiding alumni who are resisting moves to limit the activities of fraternities. In addition, at Washington College, in Chestertown,



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Maryland, where banker Michael Macielag, a Forum adviser, is a trustee, the Forum has touted its role in the selection of a new president.

The Forum has also devoted much of its first year to spade work, most notably to setting up its campus-monitoring "triads" of students, professors, and alumni. Last summer, a Forum intern compiled a list of students who had spent the summer working in Washington, D.C. This fall, Colleen Aylward sent forms to these undergraduates and asked them to serve as student liaisons. "Most of them," claims Aylward, "have been, 'Sure, I'll send in a form,'" and have been eager to help the Forum. In addition, Aylward says, the Forum has obtained mailing lists from such groups as the National Association of Scholars and the Intercollegiate Studies Institute, a catalyst for campus conservatism founded in the late 50s. It has also contacted people who responded to Cheney's crusade against the National History Standards. By and large, however, the Forum's activity so far amounts mostly to public relations, with few tangible accomplishments to show.

EVEN if the Forum is not a potent force on its own, it still belongs to a burgeoning movement. In recent years, grass-roots alumni groups have sprouted around the country, many of them boosting consrvative causes. In 1993, Houston businesswoman Larisa Vanov founded Women for Freedom to mobilize alumnae at Wellesley, her alma mater. Since then she's renamed the group Ivy Leaguers for Freedom and has opened chapters at Cornell, Princeton and Dartmouth, where she focuses on bringing prominent speakers to debate hot cultural issues. The Intercollegiate Studies Institute has assisted alumni groups at Washington and Lee and Stanford Universities and tries to galvanize alumni by sending them conservative student newspapers that it funds. ISI also assisted an alumnae campaign at Converse College in South Carolina that led to the resignation of the school's president, Ellen Wood Hall. Among Hall's offenses: allowing a student trip to Harlem soup kitchens and relaxing parietal rules.

Unlike some of these groups, the Forum has shied away from direct political combat. But Cheney and Martin's protestations of political neutrality are unlikely to persuade many. Few in the academic mainstream would oppose the Forum's goals of unrestricted debate and high academic standards, but when you start asking what limits, if any, to place on free speech (ban flag burning? demote Leonard Jeffries?) or how to set those standards (remember the National History Standards?), contentious political beliefs inevitably creep in.

The assertions of political neutrality, then, don't quite wash. Given the preponderance of Republicans among the Forum's sponsors, Lieberman and Lamm have turned out to be token Democrats after all, mostly window dressing. (To be fair, virtually all the political sponsors are little more than window dressing. Hank Brown says that he plays no role in the Forum's regular operations; nor does Lieberman, according to one of his aides. The one tangible contribution the senators cite is an editorial in the Capitol Hill newspaper, *Roll Call,* that appeared under their names—an editorial that in fact Jerry Martin ghostwrote.)

The Forum's funding, too, may be revealing. Grants, Martin says, have come from the William H. Donner Foundation, the John M. Olin Foundation, the Linde and Harry Bradley Foundation, the Smith Richardson Foundation (via a grant to the National Association of Scholars), the Earhart Foundation, the John William Pope Foundation, and the Jewish Community Foundation. (The Forum has also received $13,000 in individual contributions.) Many of these groups, especially Olin, Bradley, and Smith Richardson, are known for bankrolling right-wing activities. Which raises a question: If the Forum is really devoted foremost to empowering alumni, and not to a political agenda, why does it always join the battles on the conservative side? At Trinity, the issue wasn't really alumnae empowerment—the complainants there weren't speaking for a majority of the alumnae—but specific political issues fogged over by the meta-issue of alumnae involvement. At other institutions, alumni activists might raise entirely different concerns. For example, a new organizaton of Radcliffe graduates has urged alumnae to withhold donations until Harvard hires more female professors. When I asked Martin whether the Forum would help an alumni group that was trying to introduce, say, a black studies curriculum at a traditional college, he seemed genuinely flummoxed. "We would be disturbed," he said, displaying some sympathy for the excluded group. But then he added, "That doesn't mean we'd get involved any time any alumnus had any complaint. We would not support them if academic excellence was being sacrificed for politics." He said the Forum had declined to help out certain solicitors: an alum who wanted his school to teach his own religion; sexual harassment cases in which the details were too murky to judge.

POLITICS aside, the more basic issue is whether a louder alumni voice in college affairs would necessarily be salubrious. After all, not every alumnus is going to be a well spoken, judicious intellectual, steeped in Matthew Arnold and given to rational discourse. One frequent caller to the Forum's headquarters is a Tufts graduate, class of '43, who rants about sexual libertinism at his alma mater: "You should see what's going on here! They're handing out condoms on campus! Men are walking hand in hand with men!" Explains Aylward with a sheepish smile, "A lot of these people are old and have values from another time."

The danger is that many alumni, especially older ones long since removed from the academy, lose contact with the issues, the student body, and serious scholarship. Yet when they hear filtered-down reports about a campus vastly different from the one they nostalgically recall, they understandably bristle. Martin makes the case that if the alumni are too removed from the campus to know whether or not to withhold their contributions, they're also too removed to give at all. The burden of proof should rest on the university, he insists, to persuade donors to give. Whether they give, give with strings attached, or don't give, the decision should be well-informed.

Like almost all of Martin's arguments, it's thoughtful, logical, almost



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impossible to dispute. After all, if alumni conclude that their school doesn't deserve their support, no one but the most shameless university fund-raiser would insist they still give.

THE problem is, not all alumni act out of the thoughtful deliberation Martin imagines. David Williams, a vice president for development at Ripon College in Wisconsin, says that when Ripon changed the name of its sports teams from the Red Men to the Red Hawks, angry former athletes—construing this step into the twentieth century as a cave-in to the nefarious nabobs of political correctness—snapped shut their wallets, squeezing the college. He worries about the sort of alumni mobilization that the Forum encourages. "My concern," Williams says, "is that this not become a ground swell nationally, where people think, 'Here's our chance to get these guys.'" Williams cites the example of Stanford President Gerhard Casper, who, in a recent issue of his university's alumni magazine, urged donors not to engage in single-issue politics but instead to ask: "On balance, does Stanford offer an extraordinary opportunity that should be preserved for others?"

Even Forum member Alan Charles Kors, a Penn history professor who sits on the group's scholars council, suggests that curriculum decisions and other matters of professional expertise should be left to the faculty. Alumni, he says, should pipe up only when the internal guarantees of academic freedom become corrupted and speech codes, sexual harassment rules and the like threaten the liberty of faculty and students.

If the argument for alumni activism is the argument of democracy against aristocracy, of the commonsensical people against the effete elites, it's important not to forget the bottom line: that the concerted marshaling of donations places a disproportionate amount of power in the hands of the wealthy. "It's a relatively small number of people who are able to make significant gifts," says David Morgan, vice president of the Council for Aid to Education. "Your typical alumni gift giver is not going to carry a lot of weight." Those alumni who will wield the most power won't be those who choose careers in unremunerative fields such as the arts, social service, or academia; few painters, legal aid lawyers, or school teachers can pony up $20 million to pay for a new curriculum. Rather, those who pursue lucrative careers in business and finance—oftentimes those most indifferent to a humanistic education—will find their voices growing ever louder.

Jerry Martin is of course right when he says alumni should feel free to give or refrain from giving to their alma maters as they see fit. But those concerned with academic freedom should think twice about opening this Pandora's box. Disgruntled athletes, nostalgic septuagenarians, right-wing ideologues, and mercurial millionaires may be of some short-term assistance in stamping out the excesses of political correctness. But it is an altogether separate question whether, in the long run, they will be durable allies in the defense of academic freedom. LF

**David Greenberg, a former managing editor of The New Republic, is a Richard Hofstadter Fellow in American History at Columbia University.**

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# LOOK WHO'S EDITING

## AT LAW REVIEWS, IT'S THE STUDENTS WHO CALL THE SHOTS – AND SOME PROFESSORS CAN'T TAKE IT ANYMORE

Imagine that one day the editors of *Science* resign, giving their jobs up to second-year grad students at MIT. Or imagine *diacritics* in the hands of college juniors. Hard to picture? Well, that's what it's like at America's leading law journals, where, with a few exceptions, students are the sole editors. ☛ Readers of Scott Turow's *One L* might recall the author's angst about "making law review" at Harvard; what Turow and his fellow students were competing for was the sublime opportunity to join proofreading teams, participate in marathon source-cite sessions, learn the arcana of legal citation formats—and maybe, in a year or two, become real editors, with the power to accept or reject the musings of the most famous legal scholars of the day. ☛ Courted by employers and envied by peers, student law review editors enjoy substantial cachet—after all, they control their professors' means of production.

BY **ROSA EHRENREICH**

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In recent years, this idiosyncrasy of legal scholarship has generated a great deal of squabbling. It's easy to see why: The heads of even the most prominent reviews have, at best, two years of legal learning under their belt when they're anointed as instant arbiters of the field. It's a system that encourages misunderstanding, bruised egos, and resentment on both sides.

That's particularly so today, when legal education is under fire. The past few years have seen the publication of Yale dean Anthony Kronman's *The Lost Lawyer* and Harvard professor Mary Ann Glendon's *A Nation Under Lawyers,* both of which bemoan the sorry state of the legal profession and lament the failure of legal education to redress the profession's ills. Meanwhile, job competition inside academia is fiercer than ever and there's a lawyer glut in the wider world. The self-esteem of legal academics has never been so low.

The usual academic response to low self-esteem is, naturally, to fire off a fusillade of recriminations. This case is no exception, and so the pages of America's law journals reverberate with condemnations of America's law journals. According to a host of professors, there are just too many of them, all containing too many articles with too many footnotes. Depending on who's doing the complaining, the articles are either too theoretical or not theoretical enough. They're too trendy, or too stodgy. Whatever they are, no one reads them anyway, because they are of little use to anyone except their authors, and possibly not even to them. In a word, they're boring. Anthony Kronman ruefully sums it up: Most law journals are filled with "unreadable junk that goes on endlessly."

It follows that this sorry state of affairs must be someone's fault. And many professors lay the blame squarely on the shoulders of their youthful editors. (At least that's what they've done in the hundreds of law journal articles they've written on the subject.) A scholarly trial has begun. And the students stand accused.

HOW DID legal scholarship develop its peculiar power structure? It's a historical accident, really. The first law journal in the United States was started in 1887 by students at Harvard; in its original form, the *Harvard Law Review* was less a scholarly enterprise than a simple community newsletter. In the first issue, the young editors declared that "our object, primarily, is to set forth the work done in the school with which we are connected, to furnish news of interest to those who have studied law in Cambridge, and to give ... some idea of what is done under the Harvard system of instruction. Yet we are not without hopes that the *Review* may be serviceable to the profession at large."

Before long, other journals began to sprout up; they too were in the hands of students—and so they remained. *Stare decisis.* Precedent is everything. Over time, journals began to provide a home for serious works of legal scholarship. Precedent-setting cases were discussed and critiqued; significant doctrinal disputes were aired; new approaches to thinking about legal institutions were pioneered.

Even so, student-run journals came under fire. In a famous 1936 essay, "Goodbye to Law Reviews," Yale law professor Fred Rodell lambasted legal scholarship for its combination of ponderous prose and irrelevant subject matter: "There are two things wrong with almost all legal writing. One is its style. The other is its content."

The harping hasn't let up since then. Kenneth Lasson of the University of Baltimore asserts in a recent *Harvard Law Review* essay that most articles are "overwhelming collections of minutia," cited, if at all, only by other, equally pointless articles. In a much-discussed piece in the *Michigan Law Review,* Judge Harry Edwards charges that law journal articles are becoming less and less germane to judges and practicing lawyers; he and his clerks, he says, generally find law reviews "useless" as a source of new insights and arguments. Harvard's Mary Ann Glendon agrees; she notes that "the ratio of 'practical' to theoretical articles has dropped in the last twenty-five years from above four to one to about one to one." Most journal articles, say critics, distort more than they clarify, and increasingly refer back only to other arcane articles in a long series of eternally diminishing theoretical spats.

MAKING matters worse, law journals are spreading faster than Starbucks. At last count, there were more than 800. Yale Law School alone, with fewer than 600 students, manages to pump out six journals: the *Yale Law Journal;* the *Yale Journal of Law and Policy;* the *Yale Journal of Regulation;* the *Yale Journal of Law and Feminism;* the *Yale Journal of Law and the Humanities;* and the *Yale Journal of International Law* (a seventh, the *Yale Journal of Law and Liberation*, has faded in and out of existence over the last few years). Law librarians refer to the hefty stacks of journals arriving in each day's mail as "the junk stream." And the articles keep

getting longer; in 1937, the typical lead article was a demure thirteen pages, while today a lead article is generally fifty-plus pages, with 150-page monsters not unheard of. The enormous number of journals means that every subject, no matter how obscure, has been beaten nearly to death; there are, as Kenneth Lasson points out, more than 150 recent articles on federal solid waste management laws.

And the prose? Here everyone seems to agree: Law journals have become nursing homes for hobbled sentences and confused syntax. Take this pithy definition of Pareto-optimality, which appeared in the *Harvard Law Review*:

> Economic efficiency asks that we choose the set of entitlements which would lead to that allocation of resources which could not be



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> improved in the sense that a further change would not so improve the condition of those who gained by it that they could compensate those who lost from it and still be better off than before.

All right. If law journals are what they seem, something is rotten in the legal academy. But who is to blame? Let's assess the evidence.

**ACCORDING** to the tenured plaintiffs, it's the kids' fault. Writing in the *University of Chicago Law Review,* professor James Lindgren of the Chicago-Kent College of Law pulls no punches: "Our scholarly journals are in the hands of incompetents.... They select articles without knowing the subject, without knowing the scholarly literature, without understanding what the manuscript says, without consulting expert referees.... Then they try to rewrite every sentence," which they also do incompetently because "many student editors haven't read enough English literature to develop an ear for good writing."

In the *Georgetown Law Journal,* Carol Sanger of Santa Clara University echoes this complaint: "Many of us [professors] have spent many hours resuscitating sentences, paragraphs, lines of argument and sometimes whole manuscripts that have been edited nearly to death." Student editors, she adds, have "a bureaucratic impulse towards the impersonal, the flattened and the pompous." Others charge that students insist on voluminous and idiotic footnotes: They are "more interested in playing mind-games with the Bluebook than looking at the relevance and content of cites," gripes Arthur Austin of Case Western Reserve in the *Arizona Law Review.* "Even if they wanted to evaluate, they lack the expertise." (The Bluebook, a.k.a. *A Uniform System of Citations,* is the legal equivalent of the *MLA Handbook.* It is published collaboratively by the law journals of Yale, Harvard, Penn, and Columbia, and it calls for a nearly inhuman degree of precision in citation formats; those who are truly in the know claim to be able to distinguish between an italicized period and an un-italicized period.)

Professorial critics of student-edited journals adduce numerous examples of student stupidity, and like the story about the woman who microwaved her poodle, these tales tend to take on a life of their own. One hears repeatedly of the professor who was asked to come up with a source for the statement that Plato was an influential philosopher or that the Declaration of Independence was signed in 1776. Tales abound of student editors with a passion for peculiar and idiosyncratic syntactical forms: They insist upon replacing every occurrence of the word "however" with a "yet," or enforce some similarly bizarre stylistic dogma.

Patricia Williams, a prominent black law professor, relates a disturbing anecdote about student editing in her book *The Alchemy of Race and Rights:* In an article submitted to a journal, she wrote about the employee at an expensive boutique who refused to buzz her in through the shop's locked doors. The journal's student editors deleted all references to Professor Williams's race, on the grounds that their enlightened editorial policy did not permit references to physiognomy. Williams countered this well-meaning but shortsighted editorial action by pointing out that "the matter of my race was central to the whole sense of the subsequent text; ... my story became one of extreme paranoia without the information that I was black." Confronted with this indisputable logic, the editors caved in.

The professors' case against student editing may seem persuasive. But we haven't yet heard from the defense.

**DEFENSE** argument one: Professors just aren't as smart as they think they are. If instructors trade stories of student editing gaffes, students tell of uppity professors who throw tantrums when asked, politely, to beef up flimsy arguments or repair broken sentences. "For the most part, it's just personal bitterness and resentment that drives this attack on student editing," says Dave Friedman, president of the *Harvard Law Review.* He tells of an author who submitted an article requiring a lot of work; for days the student editors labored over it, and finally sent the author a long memo filled with suggestions. "We made it completely clear that these were just suggestions, and that he didn't have to take them," says Friedman. "We got back an incredibly insulting letter, telling us, very sarcastically, to lighten up and not take this stuff so seriously."

At Yale, student editors recall the professor who scrawled in the margin of an edited manuscript, "If the editor in chief changes this, I will hunt him down

WITH SOMETHING LIKE 10,000 LAW PROFESSORS IN THE U.S. AND 800 LAW JOURNALS, THERE'S ONE JOURNAL FOR EVERY TWELVE AND A HALF PROFESSORS. CONSIDER THAT MOST JOURNALS PUBLISH MORE THAN TWELVE ARTICLES A YEAR, AND...WELL, YOU DO THE MATH.



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and shoot him." The proposed change related to the placement of a hyphen (and hyphens understandably make the blood run hot). There was also the professor who, unable to handle a minor dispute about whether "Framers" merited a capital "F," finally said, "I will accede to your idiotic suggestion, but do not ever apply for a teaching job at my law school, because I will see to it that you never get a job." Even assuming tongues planted firmly in cheeks, all this seems a bit extreme.

In fact, students point out that a lot of utter garbage gets submitted to journals—some of it by distinguished figures in the field. "Although we get some wonderful pieces, not everything arrives in as polished a form as we would like," says a tactful Dave Friedman. Lisa Kern, *Stanford Law Review*'s editor in chief, agrees: "We often have to do an enormous amount of work to tidy things up." Another editor is more blunt: "If a lot of published articles are turgid and inaccessible, that's because the overall quality of the submissions is startlingly low. There just isn't that much good legal scholarship out there." Doug Stevick, who has edited both the *Yale Law Journal* and the *Yale Journal of International Law,* says, "Yeah, some of what we publish is crap." He glances at the ceiling ruminatively. "I wonder who wrote it?"

Defense argument two: Law journal editors are no slouches when it comes to recognizing good scholarship and good writing. Says *Yale Law Journal* editor in chief Jonathan Cedarbaum: "Our articles committee is filled with students who have had substantial experience outside the law. Many of us have higher degrees in other fields. We get lots of submissions from junior professors who are only a few years out of law school themselves, and they may have come straight to law school from college. To be blunt, a lot of them are not that widely educated in a scholarly sense." But the usual power relationship between students and professors is reversed when it comes to journals, and most professors find it hard to tolerate corrections that come from those lower down in the pecking order. Accustomed to the height of the lectern and to taking the ego trips referred to politely as the Socratic method, professors think that they deserve to win every argument.

Professor Carol Sanger, for her part, complains that student editors "find it hard to understand that authors sometimes need to state complicated and subtle points in complicated and subtle prose." Students groan when they hear comments like this. "Complicated and subtle, my ass," says one editor. "Sure—one percent of the time. Most of the time, they're communicating uncomplicated and glaringly obvious points in unnecessarily convoluted prose."

Defense argument three: Faculty criticism is hypocritical. Professors, after all, are the ones who benefit most from the system. They get credit for the articles, while students do much of the work.

"It's a little hard to see what they're complaining about," says Hoyt Webb, a former editor of the *Columbia Journal of Law and Social Problems.* "The huge number of journals out there means that it's *much* easier for professors to get things published in law than in other disciplines." Student editors put in long hours for no pay, and most of the labor is mind-numbing at best: scouring libraries for obscure sources against which to check footnotes, and laboring over the Bluebook to make sure citations are in proper format. Authors have little incentive to submit polished research; after all, they know that a small army of résumé-building students will be sent out to clean up the mess.

**DESPITE** these frustrations, a large number of students defend the current division of labor on pedagogical grounds. For many, journals are an important educational experience. "Students need to cut their teeth somewhere," says Columbia's Webb. "We don't pretend to be perfect—we're learning." So-called alternative journals often provide a supportive intellectual forum for students with atypical interests or backgrounds; many staff members at the *Yale Journal of Law and Feminism* say they value the journal at least as much for the feminist intellectual community it fosters as for the contributions to scholarship made in its pages. And student editing is likely to prevent a journal from being "captured" by a particular ideological or theoretical disposition; student editors change from year to year, and this keeps reviews flexible and fresh. "Last year's article editors were fairly conservative," says Yale's Cedarbaum, "and you got a lot [of articles] on corporate law and so forth. This year we're interested in pub-

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lishing more legal history and more interdisciplinary articles." And, of course, students have a wholly pragmatic reason to compete for scarce editorial spots: Journal membership looks mighty nice on a résumé.

No matter how beneficial the system may be for students, it's hard to doubt that professors gain even more. With something like 10,000 law professors in the United States and 800 law journals, there's one journal for every twelve and a half professors. That's a

pretty cozy ratio. Consider that most journals publish more than twelve articles a year, and ... well, you do the math. What's more, professors can submit articles simultaneously to as many journals as they like, a practice usually considered unethical in other academic arenas. Should they give up on student journals altogether, they can always send their work elsewhere. There are several faculty-edited journals, and professors are always free to start more.

Indeed, most student journal editors adopt a "make my day" attitude toward faculty threats to start peer-review journals. "Hey, no one's stopping them," says Hoyt Webb. "You want things right? Do it yourself." Actually, there's little evidence that peer-edited law journals—like Yale's *Journal of Law, Economics and Organization*—are free from any of the problems of student-edited journals. Yale dean Anthony Kronman says regretfully that "peer-edited journals are even less likely than student-edited journals to be read by practitioners—they're far too specialized and theoretical, and the writing is certainly no better." Despite this, most students say they would welcome faculty input into their editorial process ("It's not that we don't *know* that we're unqualified idiots," Yale student Rachel Harmon says modestly), but they complain that when push comes to shove, few professors are willing to put in the time.

DOES this debate sound familiar? If you put aside the question of student editing, it becomes clear that the broader complaint (there are too many journals, with too many arcane, jargon-choked pieces) is one that resonates beyond the narrow world of the law schools. The surprising thing, indeed, is that the legal scholars who attack student editing haven't noticed that their charges are echoed throughout academia, even in the hallowed halls of the peer-edited journals to which they so approvingly point.

This isn't to say that the system of student-edited journals is an ideal one. It's easy to think of sensible changes that might improve things: Faculty boards of law journals could play a larger role in helping to select articles, for example. And multiple submissions should be forbidden. The *Virginia Law Review* now requires professors to respond to its acceptance notices within forty-eight hours—to prevent scholars from holding off to see what happens over at Harvard. This is a fine idea.

More important, an attitudinal change on the demand side of the job market might solve the entire problem. Employers should acknowledge what students already know—that law journal membership is a pretty arbitrary way to distinguish between job applicants. If students weren't so convinced that journal participation is a résumé requirement, there would be far fewer journals—something most observers would call a blessing. And the editorial standards at the remaining journals might be higher. In the same vein, if professors didn't feel pressured to publish so many articles ... okay, now we're dreaming.

Does any of the endless mudslinging matter?

Anthony Kronman thinks it does. Law journals have the potential to be the conscience of the profession, he says, the one forum in which day-to-day concerns about trials and clients and billable hours take second place to disinterested debate about the role of law in society. "If law journals have stopped playing that role, society as a whole will be the poorer," Kronman argues. True, law journals are surely no worse than journals in the humanities or the social sciences—but if legal scholarship is moribund, the implications are especially troubling. "Law affects every aspect of our public and private lives," Kronman says. "And if law journals don't afford opportunities for accessible, lively reflection on this, it's hard to see where else that reflection will take place."

But it's become clear that too many law journal pages are devoted to extensive reflection on matters of yawningly little import. As Fred Rodell said in his "Goodbye to Law Reviews" essay, this "centripetal absorption in the home-made mysteries ... of the law would be a perfectly harmless occupation if it did not consume so much time and energy that might better be spent otherwise."

Maybe students can start setting an example, by resisting the lemming-like rush for journal membership. There's a story told about Supreme Court Justice Felix Frankfurter, back in his days at Harvard Law School, at the turn of the century. When the coveted letter inviting him to join the *Harvard Law Review* arrived at his door, Frankfurter sent it back with a stiff note: "I did not come to law school in order to publish a magazine." LF

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# THE HUMAN FACTOR

**THE SCANDAL OF PLEASURE: ART IN AN AGE OF FUNDAMENTALISM**
**BY WENDY STEINER**
**UNIVERSITY OF CHICAGO PRESS, 237 PP, $24.95**

One way to tell the tale of the past two decades of literary study would be to describe a succession of anointed master-terms, terms that have followed one another through America's English departments like arrogant monarchs. In the Seventies, everyone was talking about Language, and testing the structuralist/post-structuralist hypothesis that a delimiting worldview, sometimes called logocentrism, inhered in our habitual grammar and figures of speech. By the late-1980s, History, as conceived by Michel Foucault and tooled by Stephen Greenblatt and the New Historicists, was lord, and critics sought instances of cultural subversion and the containment of that subversion by an invisible, unconfrontable demiurge called Power. Then came the triumvirate Race, Class, and Gender—the Caesar, Pompey, and Crassus of cultural studies—which now rule the world of criticism in an uneasy alliance, one term often popping up to dominate the other two. Given recent developments in the computer field, we're currently being told by some that communications is heir apparent, and that intellectuals will soon have their noses deep into the books of Marshall McLuhan once again.

Our history would, of course, have to be considerably complicated to include various heresies and rebellions by contending parties. Many Pretenders, though consequential, never quite got their moment on the throne. And too, we would want to know whether the succeeding kings have been usurpers, bumping each other off to begin criticism anew, or whether a sublime Hegelian drama has been working itself out, in which each apparent upstart actually preserves the best of its precursor. In that case, for instance, Jacques Derrida's brilliantly abstract reflections about *différance* could be understood as coming to earth in the cultural studies celebration of ethnic diversity.

Whatever the complications—and there would be many—the story I've been sketching might be of some general interest, in that over the past twenty years, English departments have turned into all-purpose, avant-garde departments of the humanities. Provocative ideas, like Foucault's, which would be summarily machine-gunned in the local history or government departments, gain a hearing from professors of English (and maybe more thoroughly from their grad students). In general you can't get Derrida in the philosophy department, can't get Lacan (sometimes even Freud) from psychology, can't read Donna Haraway in biology class. If you want to study the more startlingly heterodox thinkers in your field, be it history, psychology, philosophy, government, and lately, even science, you'd be well advised to head off to the best English department that will take you into its graduate program.

What's odd, though, is that these wide-ranging departments of the *humanities*, the English departments, have not by and large been teaching one major critical approach: humanism. All of the anointed terms I listed above evoke fate and human limitation. They summon thoughts about the boundaries of awareness, the failures of perception that have supposedly become endemic to all, or most of us—whereas humanisms, of whatever stripe, are committed to more upbeat ideas about the possibilities for human knowledge. Ever since the triumph of theory, critics have been inclined to respond with a blast of derisive Foucauldian laughter at the idea of our using art as a positive basis for telling illuminating stories about ourselves and our fellow men and women. It's all right to see art as shot through with ideological deceptions (and thus a source of a certain kind of *negative* knowledge), but to conceive of it as a force that, well-encountered, can enlarge, vitalize, educate the self—such hopes are way out of fashion.

And yet the standing concept of humanism, at least among the avant-garde critical community, is at best a partial one. This community has taken humanism at its least attractive—humanism in its stiffest, most prescriptive form—and, conveniently and maybe even self-servingly, made it stand in for the phenomenon as a whole. By seeing humanism from a different angle, we can

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Wendy Steiner

# THE SCANDAL of PLEASURE

BOOK JACKET BY ROBERT MAPPLETHORPE, STEINER BY MICHAEL AHEARN

WENDY STEINER

begin to apprehend its continuing vitality and its promise for the future. There are still plenty of critics—and among them some of our best ones—who operate in what I would call, broadly, a humanistic mode.

WENDY Steiner's new book puts one quickly in mind of what is most appealing about literary humanism. *The Scandal of Pleasure* doesn't declare itself a humanistic tract in any aggressive or overbearing way, but if one standard for calling something a work of literary humanism is its showing a relatively developed faith in the possibilities for human self-awareness, a belief in intellectual freedom, and a suspicion about the determinants that have become common currency in the academy, then it's fair to call Steiner's book humanistic.

*The Scandal of Pleasure* deals with some recent controversies that have taken place on the borders between politics and art, the locale that Lionel Trilling, with uncharacteristic hyperbole, called the "dark and bloody crossroads." Steiner, who holds the Richard L. Fisher chair at the University of Pennsylvania, was once, she says, "much taken with semiotics and structuralism," and, in her earlier work, she theorized ambitiously about the relationship between literature and the visual arts. But now, she confesses, "I have given up on being ... a scientist." And so, she turns to the sorts of issues that have made a lot of well-intentioned academics throw up their hands in frustration. It's hard to know exactly where to come down on the censorship of Mapplethorpe's fist-fucker stills; on the question of Rushdie and the *fatwa;* on de Man's Nazi past; on the Dworkin-MacKinnon all-out against porn. What's a left-liberal intellectual supposed to do?

To which Steiner's answer is, in reduced form: First calm down, then get a few facts; then, brushing the theoretical cobwebs out of your way, but not forgetting what you learned in school, think about it. Facts. Steiner is fond of them, gets them right, and is good at putting them together in coherent and illuminating narratives. Most academics who write on Rushdie don't have time to tell the story of the blasphemy charges and their aftermath in precise detail; they're too busy analyzing the analysis that's become public doxa and is occluding all minds unscrubbed by theory.

Steiner has done a fine job as a historian/reporter *and* as a writer of sophisticated, very clear cultural criticism. Her reportage alone would be enough to make this a distinguished book, but attached to the accounts are outstanding samples of the kind of criticism that she wants to endorse. To put it in basic terms, Steiner's criticism is aimed against fundamentalisms of the left and the right. In each of her chapters, she pulls out the rigid polarities that have too often defined the debate at hand: libertarian support for hard-core versus censorship, in the Dworkin/MacKinnon antiporn assault; intellectual brilliance and political



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responsibility in the de Man controversy; absolute freedom of speech and the *fatwa* against Rushdie; S/M culture and police action in the Mapplethorpe controversy. It becomes apparent that in contemporary aesthetic-political discussion, even bright people often proceed in a dogmatic way, embracing one pole of the debate and claiming it as the sole source of truth or value. Neither left nor right has much patience with the paradoxical nature of art—its power to evoke reality "by being like it but not identical to it."

Steiner's criticism, in liberal fashion, moves to create a liminal, or threshold, space, where one works out an intelligent view between the extremes. She doesn't think that we ought to write off the *fatwa* against Rushdie as none of our business, an Islamic thing (as some leftists, especially in England, suggest we might). Rather, she wants a deeper understanding of the thinking that goes into a charge of blasphemy—even if we want to say that the people who make it are off the wall. (How would we feel, I wonder, if, on looking back at Victorian England, we saw that, due to a series of perceived insults against France in *A Tale of Two Cities*, Charles Dickens, under threat from the French government, needed to go into hiding? Our Victorian humanist predecessors, say what one will of them, would not have swallowed *that*.)

On the subject of Robert Mapplethorpe, Steiner is at her best. She has no sympathy for the right-wing cultural commissars who shut down Mapplethorpe's retrospective in Cincinnati because they believed it posed some kind of threat to national morals. At the same time, Steiner refuses to line up with many of the academic experts who testified in the resulting court case. She's rightly skeptical—sometimes contemptuous—about the degree-bearing professionals who mounted the stand to praise Mapplethorpe's compositional classicism, as though the fact that the composed entity might be something on the order of a guy with a bullwhip protruding from his anus is beside the point—the sort of thing only someone's visiting cousin from Idaho, cow crud lingering on his instep, would notice.

Steiner *is* sensitive to Mapplethorpe's classical dimension; she sees it as the engaging piece of trouble-stirring that it is. By making his S/M shots formally beautiful, Mapplethorpe gets one wondering about the uses of beauty—is it a way to soften disturbing perceptions, a dodge? Or is compositional beauty fully compatible with the intensity of erotic engagement that's on display? Is beauty the truth of intense S/M culture?

THOUGH she's not shocked, shocked, speechless by the doings pictured, she's unwilling to grab easy points by yawning, *Newsweek*- and *Time*-style, in front of work that's intended to be sexually provocative. (Such affected boredom about sex—been there, done that—commonplace in middlebrow culture now, is a new form of American Puritanism.) Instead, Steiner does something that, in the current critical climate, is nearly as arresting as what Mapplethorpe pulls off. She speaks for herself: "I like Mapplethorpe's fearlessness in dramatizing his difference from me and from all those whose appetites have not led their bodies on such a chase. Mapplethorpe stands there, a self-proclaimed devil, and warrants my right to enjoy my own devilries, cautious as they may be. I am not sure that the aesthetic pleasures that he provides are my favorites—Rabelais is not always my cup of tea—but I would not deny them."

What have we here? An academic critic—and a chaired one, from a major university—talking personally, and offering not knowing mastery (been there, theorized that) but humor, fresh perceptions, surprise at her own reaction; in reading the passage, one is left with insight and also with the soft odd print of an individual touch. An encounter has taken place between a person with a set of beliefs and experiences and an unexpected work of art; and in that encounter the perceiver has been changed, or at least has discovered some things about herself that she didn't know.

What Steiner brings to this aesthetic affair isn't a bunch of theories but a lot of beliefs and feelings (which have not been uninfluenced by the most interesting recent theoretical writing). She offers the intellectual and emotional elements of a life's work in progress. (Sometimes I'm half convinced that theories are swallowed whole by intellectually gifted people who haven't had the confidence to conduct such a work on their own, or to trust what they've actually done.) Her reaction is interesting because her desires and beliefs rhyme with some of ours—and perhaps grate in an annoying, edifying way against some others. "What art *can* do," Steiner says, "is show us the relation between what we respond to and what we are, between our pleasures and our principles. As a result, it inevitably relates us to other people whose pleasures and principles either do or do not coincide with our own."

THIS is how it is with me; what about you? Up until recently most of the critics who have mattered in the Anglo-American tradition—critics like Samuel Johnson, William Hazlitt, Virginia Woolf, and George Orwell—have proceeded in something like this fashion.

When she writes as she does about Mapplethorpe, Steiner can put one in mind of the writer many have called the first humanist, Michel de Montaigne. In

NEITHER LEFT NOR RIGHT HAS MUCH PATIENCE WITH THE PARADOXICAL NATURE OF ART—ITS POWER TO EVOKE REALITY "BY BEING LIKE IT BUT NOT IDENTICAL TO IT."



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Montaigne one finds a person of principle who is nevertheless flexible, funny, and always open to being surprised by the sudden twists and kinks that crop up in the self he thought he knew. There's nothing smug about Montaigne; one of his heroes is Socrates; his motto is *Que sçais je?*—"What do I know?" He's without illusion, yet never cynical. Though often in pain—he suffered badly from kidney stones—he savored his life and took pleasure from the carnal and the refined alike. If you were on trial, and knew yourself to be innocent, you'd very much want Montaigne on the jury.

Something of Montaigne's gaiety and wisdom comes through in this passage from the essay "Experience":

> I who boast of embracing the pleasures of life so eagerly and so deliberately, find in them, when I consider them so minutely, little more than wind. But what of that? We are all wind. And the wind itself, wiser than we, takes pleasure in blustering and veering round, and is content with its own functions. It does not desire stability or solidity, qualities that do not belong to it.

Nor, as Montaigne suggests, can *we* desire a consistency that doesn't belong to us; all we can do is tell the truth as it appears to us at the time, however curious.

It's noteworthy that when French thinkers like Foucault and Derrida wanted to sink humanism, they attacked not Montaigne, who would, I suspect, have been too much for them, too subtle and various, but Jean-Paul Sartre. Foucault detested Sartre's Existentialism for putting too high a demand on people to invent their own values and destinies; to Foucault, Sartre aspired to be the conscience of France, and Foucault, raised as a Roman Catholic, already had all the conscience he needed, thanks anyway. The amoral de Sade became Foucault's anti-Sartre.

In one of his most influential essays, "The Ends of Man," Derrida excoriated Sartre for trying to hold on to a crude form of superstition, "the project of becoming God as the project constituting human reality." Sartre's conviction that we all ought to become as mortal deities, or at least try, was a metaphysical gesture, to be sure.

But Steiner, at her best, has nothing in common with Sartre, and something to do with Montaigne, the nonsystematic founder of the liberal critic's most congenial form, the essay, which etymologically suggests trial, attempt, experiment. In an essay (ideally conceived), one discovers or symbolically makes oneself in the act of writing; in the dissertation, or the hard-core academic book, one deposits thoughts like ingots in the vault—thoughts already cut, shaped, and fitted. And in the essay, too, one intimately imagines one's audience, writing with a sense of how the very best reader might respond and spinning that response into the web; so Steiner proceeds.

**BUT WHAT** about the manifold objections to humanism that we have been hearing lately? Isn't it the case, as many cultural studies practitioners would have it, that the differences among people are so distinctive, so defining, that what one writer, an upper-middle-class white woman, heterosexual and liberal, say—has to report about her own encounters can be of little interest to another who is, for instance, black, young, and unemployed? One can put the charge yet more sharply: Isn't humanism just an aestheticized, highly polished form of social indoctrination? For surely, the current thinking goes, there is always a political program, an agenda, encoded within the apparently free-flowing, apparently spontaneous conversational mode that someone like Steiner employs. Isn't humanistic writing often an invitation that veils a threat, a threat that says, in effect, that if you'd like to prosper, to join the conversation, to become one of the privileged interpreters of art and culture, then you'd best make yourself more like me, the writer—more white, more mainstream, more accommodated?

Many of these sorts of charges against humanism are, I believe, true, but on one major condition, which is that you associate humanism—as many have come to—with the high modernism of Thomas Stearns Eliot and his disciples. Eliot, in humanistic fashion, turned to secular literature to affirm values that he believed had departed from modern life. The twentieth century, he suggested in his 1921 essay on the metaphysical poets, is characterized by "the dissociation of sensibility": *We* cannot think and feel simultaneously. But John Donne, and some of his poetic contemporaries, could: they felt their thoughts "as immediately as the odour of a rose." To Donne, "a thought was an experience, it modified his sensibility."

By saying as much, of course, Eliot was not only explaining what he hoped his own poetry might provide; he was

WRITERS SUCH AS MONTAIGNE AND EMERSON AREN'T PRIMARILY INTERESTED IN BEING ANYONE'S SOURCE OF SECURE AUTHORITY. THEY COME AT A WORK OF ART WITH THEIR EXPERIENCES AND RESOURCES, AND TELL YOU, GIVE OR TAKE, WHAT IT DOES TO AND FOR THEM.



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telling his contemporaries how to read (and how to live). Eliot's ideas about the dissociation of sensibility are among the more humane of his doctrines; in his belief that we might neglect emotion at our peril, he is not unrelated to Montaigne, who always consulted the compass of his immediately felt reaction, his gut impulse.

And yet Eliot is not generally so appealing, especially in his criticism. He eventually announced himself a Royalist in politics, a Classicist in literature, and an Anglo-Catholic in religion, and the literature he cared for, at least publicly, he cared for because it supported his stiff social and political convictions.

Whatever Eliot's complaints about Milton's abstract diction, one cannot escape the perception that he chiefly disliked Milton for being a revolutionary, an accomplice to regicide, and a self-reliant republican. As for Hamlet, he questioned too much, called everything of value in his world into doubt, no matter how respectable—which, I imagine, is part of what made the hyper-respectable Eliot sneer at the play, mumbling on about Shakespeare's inability to find something called an "objective correlative" for Hamlet's mental state. (It's quite possible that Shakespeare had been reading Montaigne before he wrote *Hamlet*, and that the character of Hamlet is in some ways indebted to that of the charmingly iconoclastic author of the *Essays*.) Eliot preferred Shakespeare's *Coriolanus*, in which he found a congenial contempt for the mob and a fitting celebration of steely aristocratic prowess.

Eliot, as one would expect, was made extremely uneasy by Montaigne (he preferred the ascetic Pascal), just as he was by Montaigne's American equivalent, Ralph Waldo Emerson. Both Emerson and Montaigne wrote from themselves and, in a sense, for themselves. Montaigne loved certain books, Plato and Plutarch in particular; Emerson adored Shakespeare and Montaigne ("Cut these words and they would bleed" he said of the *Essays*; "they are vascular and alive"): but neither is a canon-builder. Neither would think of authoring a master-list in Eliot's mode. (Yes to Marvell, Donne, and Herbert; No—thunderously—to the immature Percy Bysshe Shelley.)

And this is true because neither Emerson nor Montaigne goes to literature to find or to authorize ethical/political values. Rather, they discover that art and reading may confirm some things they've learned, change or uncover others. (Recall Steiner's fine formulation: "Art can ... show us the relation between what we respond to and what we are, between our pleasures and our principles.") Just as Steiner finds herself surprised by what happens to her when she sees Mapplethorpe, Montaigne is surprised by what he learns from reading reports about cannibals; it makes him see himself in a new light. Emerson is so taken by Montaigne's humane skepticism that in the great essay in *Representative Men* he almost gives up his transcendental hopes and becomes a sheer creature of this world, a Montaignian. Almost. Eliot is never surprised.

CRITICAL theorists, especially those who've been influenced by Foucault, worry that we'll be taken over—they like to say "appropriated"—by the first appealing discourse that comes our way, as though ranking writers were adroit mesmerists. What Montaigne and Emerson both know is that all of us—and particularly the least educated and confident—tend to come to new readings, new encounters, with hosts of entrenched ideas. It's only when we've achieved a genuine confidence through multiple aesthetic encounters that we can enter the liminal zone of art, experiment a little, and put our ideas into play with others. Steiner puts it well: "Whatever effect art has, it never has literal control. However much we may give ourselves up to art or be moved by it, we can always withdraw ourselves from it, too, because it is only a virtual experience of power."

Thus if humanism might be conceived, using some shorthand, as the view that you can use art and literature as an incitement to tell illuminating stories about oneself and one's situation, then we might identify two sorts. In one sort—Eliot's and Arnold's—you line up your principles, then go in search for the works that confirm them. You use literature and art as, in effect, a cultural superego, as a source of hard-and-fast authority. On this sort of behavior, some more lines from Montaigne's "Experience" can serve as fitting commentary: "People try to get out of themselves and to escape from the man. This is folly; instead of transforming themselves into angels, they turn themselves into beasts; instead of lifting, they degrade themselves. These transcendental humors frighten me, like lofty and inaccessible heights." Such harsh response is merited, it seems to me, in that Eliot's moralizing criticism colonizes regions of pleasure and freedom in the interest of rigid, righteous doctrine. He turns the enfranchising critic, expander of human possibility, into a guardian of public morals, a mere warden.

Montaigne and Emerson, and those who sometimes write in their mode now (among whom I'd include the likes of Louis Menand, Camille Paglia, Harold Bloom, Helen Vendler, Richard Poirier, David Bromwich, Robert Hughes, and now Steiner), aren't primarily interested in being anyone's source of secure authority. They come at a work of art with their experiences and resources, and they tell you, give or take, what it does to and for them. They want to be changed (at least provisionally), or be challenged, by what they read, not discover a reflection of what they believe already, and feel everybody else ought to.

These critics refresh and enliven because they can be astute and write with personal flair, surely (you can identify any one of them in a paragraph or two), but also because they try to be honest about what goes on when they read. They don't want to be anyone's superego. And in this they are unlike some of our current high-moralizing critical vanguardists, who are always ethically beyond reproach, and never make themselves, nor the works they encounter, the object of critical scrutiny. Some of these thinkers much prefer the prospect of becoming angels to the wearying, humbling prospect of continuing on as incomplete, imperfect women and men; and in this, they are not unlike Eliot and his minions at all. LF

**Mark Edmundson teaches English at the University of Virginia. He is the author, most recently, of Literature Against Philosophy, Plato to Derrida: A Defence of Poetry (Cambridge).**



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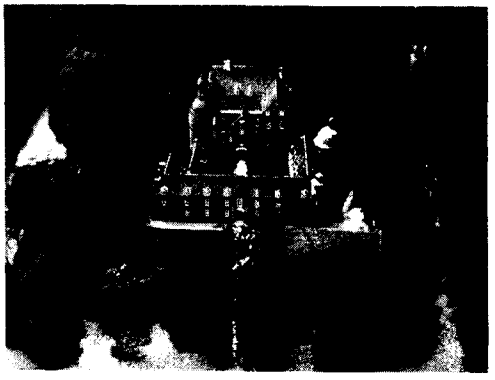

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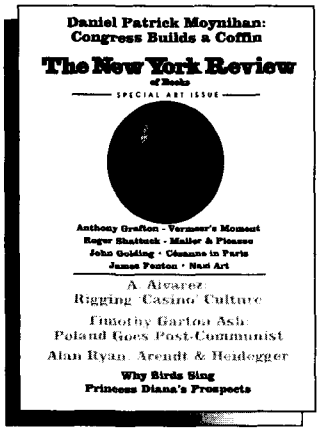


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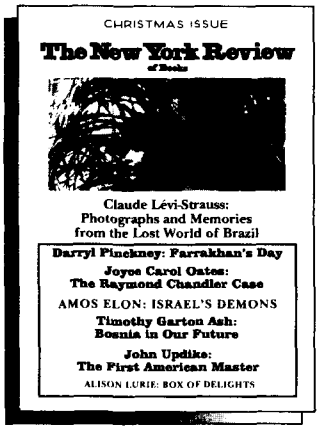


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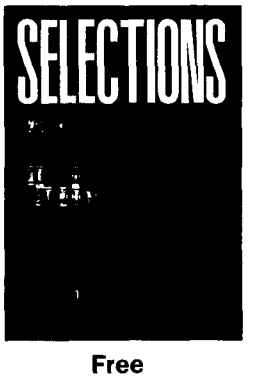


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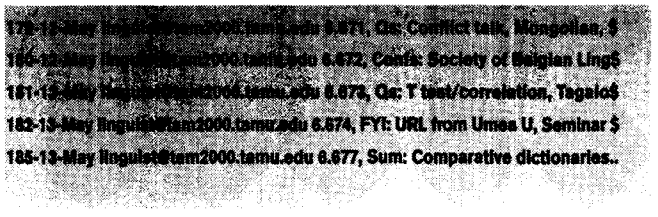
# TO DELETE OR NOT TO DELETE

## A LINGUIST READS HIS E-MAIL

*I would like to thank the 47 people who responded to my question about mazel tov earlier this week. I have just told my friend who prints T-shirts that she can be assured that it is not an obscene expression.* —Posting to the Linguist List

It often happens these days that I spend an hour or so late in the evening cleaning up my electronic mail only to log on the first thing in the morning and find that I have seventeen new messages. It puts me in mind of something that happened on a Sunday morning many years ago when I lived in New York City. I had an English visitor staying with me, who offered to go down to the newsstand to pick up the Sunday *New York Times.* He came back bearing the newspaper in his outstretched arms and with a bemused expression on his face. "Good Lord," he said. "Whatever can have happened since yesterday?"

In my present circumstances, of course, what has happened since yesterday is usually something like the following:




So begins another round of triage. I get rid of most of the messages immediately, in the same way I toss sections like the "Fashions of The Times" and "The Sophisticated Traveler" before I bring the paper inside. Some I skim before deleting. A few I set aside, like the *Times Magazine* section and the book review, with the idea that I will get to them later; they sit around in my mail file for months on end (growing brittle and yellow, as I think of them) until I get a message from the sysop telling me that I have exceeded my disk quota.

I suppose I could *un*-subscribe from my treasured Linguist List, the way I have from most of the other services that I signed up for in the first flush of my discovery of connectedness. (In successive fits of informational austerity, I have stopped taking a dozen or so lists on language, digital libraries, the history of publishing, and, most wrenchingly, the CUISINE-FR list out of the University of Rennes, with its paeans to the Poitevin stringbean.) And, of course, the list is accessible via the Web now, so I have the option of simply trundling over to check it out ever so often without having to worry about cluttering up my disk.

Still, I will probably hang in there. The fact is that I like to wake up in the morning and find this pile of messages on the virtual doorstep, for pretty much the same reason I like to be

BY **GEOFFREY NUNBERG**



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able to open the door of my house in San Francisco and find the *Times* (in a national edition, now) sitting on the real one. It evokes the sense of confraternity that comes of knowing that people like me all over the world are having to deal with seventeen new messages at more or less the same time that I am.

This is nothing like a "virtual community," a phrase that I can't help interpreting on the model of phrases like "virtual memory," "virtual reality," and the like, as something that evanesces as soon as the server goes down. We linguists have always been there, after all, with our societies, our conferences, and our colleges, and we are all linked together by personal connections that can only fully emerge in a small field that doesn't stand on ceremony. But up to now, we have only been able to experience this sense of the professional community in a subjective way, each from his or her individual point of view; we haven't gotten to see it laid out in front of us in the view from all over. Certainly the print literature provides almost no information about the daily practices or the social territory of the field, apart from such hints as can be gleaned from acknowledgements, references, and the like. You think of sociologists of science tracking citations and cross-citations in *Linguistic Inquiry* or *Natural Language and Linguistic Theory,* and you wonder how they could ever arrive at a relief map of the continent of Schmooze that the whole enterprise is built on. We still call them "journals," but our scholarly publications bear only an etymological relation to their newsy seventeenth-century antecedents.

IF we are looking for the print antecedents of the modern electronic list, in fact, we might well go back to those first scientific journals, which began to emerge on the heels of the establishment of the earliest postal services. The first and most notable of these publications were the *Journal des Sçavans,* which appeared in 1665, and the *Philosophical Transactions of the Royal Society,* which began publication in the same year "on the first Monday of every month, if [there be] sufficient matter for it." *Philosophical Transactions* was initially launched as a private venture with the German émigré Henry Oldenbourg as its editor—or perhaps I should say "moderator," since much of the contents consisted of material that Oldenbourg excerpted from his own correspondence or from correspondence forwarded to him. These he passed on to the readers under an editorial policy that he described as "*sit penes authorem* [*sic*] *fides* [let the author be responsible]: we only set it down, as it was related to us...." Not surprisingly, the contributions were highly varied in matter, genre, and quality. Among the contents of the first issues, for example, were an eight-line summary of a report from "the ingenious Mr. Hook[e]" about "a spot on one of the Belts in Jupiter"; abridgements of letters on optics that Oldenbourg had received from the Dutch naturalist Leeuwenhoek; an account by Thomas Wright, Esquire, of a curious sand flood in the County of Suffolk; and a letter from a "Gentleman," forwarded to the Royal Society by Robert Boyle himself, relating the birth of a "very Odd Monstrous Calf."

The authors and readers of the journal were no less assorted than its contents. Alongside of Boyle, Christopher Wren, Robert Hooke, and other genuine savants—it is 200 years too early to speak of "scientists"—there were the gentlemen "virtuosi" like John Evelyn and the amateur microscopist and diarist Samuel Pepys. In those days, science and technology were in vogue, a microscope being as de rigueur in a fashionable household as a PowerBook would be now. (Indeed, the seventeenth-century rhetoric of progress can sound remarkably familiar, if you make the necessary allowances for the stylistic differences between Pepys and the Tofflers.) It was all too much for whiggish critics like Thomas Shadwell. In his play *The Virtuoso,* Shadwell satirized the Royal Society's dilettantish amateurs in the person of Sir Nicholas Gimcrack (a word that at the time could mean both "fop" and "mechanical contrivance"), whose enthusiasms might have been drawn from the table of contents of *Philosophical Transactions:* microscopy, transfusions, air pumps, and the "theory of putrefaction."

It's not hard to imagine what an issue of *Philosophical Transactions* might have looked like if Oldenbourg and his readers had had the Net at their disposal:

**191-12-May PhilTrans@RSoc.gresham.ac.uk 2.82, Stinkpöles (was Sand-Floods)**
**192-12-May PhilTrans@RSoc.gresham.ac.uk 2.83, [JScav@uc.fr: [ActaEruditorum]]**
**193-12-May PhilTrans@RSoc.gresham.ac.uk 2.84, Last posting: Monstrous calves**
**194-12-May PhilTrans@RSoc.gresham.ac.uk 2.85, Refrangibility of light rays**
**195-12-May PhilTrans@RSoc.gresham.ac.uk 2.86, Fix for leaky air-pumps**
**196-12-May PhilTrans@RSoc.gresham.ac.uk 2.87, Ether wind... NOT!**

And in the light of our own Internet experience, we may have a new appreciation of Shadwell's point of view. Readers of the *Philosophical Transactions* must have received each issue with the same mixture of curiosity and irritation that I feel every time another packet of postings from the Linguist List is dumped over the transom. They must have wearied at having to sort out the contributions of the Hookes and the Boyles from all those communications from gentlemen dilettantes. (You wonder whether the more scholarly readers of the *Philosophical Transactions* tended to skip over the contributions that came in from anyone with an "Esq." at the end of his name, the way some academic readers of the Linguist List do when a contributor's e-mail address ends with "compuserve.com.") And indeed, from the late seventeenth century onward, there was increasing grumbling about the difficulty of sorting through the mounting volume of periodical literature. (In 1756, one critic, while granting that the editors of *Philosophical Transactions* were "in the right to encourage the ingenious of all classes and denominations to transmit their discoveries," took them to task for publishing too many "crude essays that cannot appear with propriety among the works of the learned.")

Inevitably, scientific journals tended to become more specialized over time and to restrict access to their pages to qualified contributors. This tendency was brought to completion in the nineteenth century, when specialized journals became the preferred vehicles for detailed accounts of scientific research, at the same time that disciplines and faculties were definitively compartmentalized, and the term "scientist" was introduced as a title that conferred an official right to speak. As Raymond Williams described the new order:



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"In the republic of letters, a man can live as himself, but in the bureaucracy of letters he must continually declare his style and department, and submit to an examination of his purpose and credentials at the frontier to every field."

WHICH brings us to the present, when new technologies threaten to overturn all the established territorial boundaries. Forms like e-mail and the Web, some people say, will lead to the end of traditional disciplinarity, by creating spaces in which new forms of discourse can unfold themselves. "Information technology has the potential to bring about profound changes in intellectual knowledge," writes one contributor to an electronic journal, "because it can provide this middle stage area, an area in which the 'specialized' commonplaces of disciplinary discourse can no longer maintain their separateness."

gist, supplied the correct answer: that the geographical distribution of plurals was a pure historical accident.

*Sit penes lectorem fides.* The writer had indeed found someone who could answer his question, the problem being that he presumably had no way of distinguishing her from the linguist wannabes who happened to be sitting in on the discussion. You think of an American who shows up at a party in Paris speaking high-school French, unable to discern the accents that mark off half the other guests as Americans as well.

For us linguists, of course, the participation of all these visiting virtuosi is only a source of noise, rather than of confusion. We can recognize the cuckoos in our net. On the whole, in fact, these lists probably tend to reinforce rather than efface the cohesiveness of the discipline, since they open new channels between all those linguists who are sequestered in their own private Idahos, and who up to now have had no one to talk with on a daily basis but the

THE PONTIFICATIONS, THEORY-BAITING AND SQUABBLING CAN PUT YOU IN MIND OF AN AFTERNOON TALK SHOW; YOU SOMETIMES WISH THE MODERATORS WOULD INTERPRET THEIR JOB DESCRIPTIONS QUITE LITERALLY.

But if the boundaries of disciplines are withering away, it's hard to see it from here. It's true that there are a lot of nonlinguist participants in the discussions on the Linguist List, some of them from neighboring disciplines, some of them just kibitzers who have wandered in off the street. But with occasional exceptions, these interlopers haven't had much effect in shifting the discursive center of gravity. On the contrary, Net discussions seem to rely on those "'specialized' commonplaces of disciplinary discourse" even more than other kinds of disciplinary colloquy do, if only because the medium tends to obscure or eliminate the institutional roles and safeguards that ordinarily invest a written communication with authority.

There was a telling example on the Linguist List not long ago, when a philosopher wrote to ask whether someone could tell him why it was that Western European languages like English, French, Spanish, and Portuguese formed their plurals by adding an *-s* or *-es* to the singular, as opposed to languages from Central and Eastern Europe like Italian, Greek, German, and Latin, which form their plurals in other ways. A month or so later, according to the protocol of the list, the questioner posted a summary of the answers he had received. One correspondent told him that the English *-s* plural was derived from the plurals of the Latin accusatives and ablatives; another said that the *-s* was a borrowing from French; a third, a well-known morphologist,

philosophers or the literary theorists down the hall. Now every phonologist walks into her office with the assurance that there is a global audience just a few keystrokes away eager to receive her night thoughts on the mora in Tlingit.

But if our own disciplinary discourse is still secured against subversion from without, it has become newly porous to gimcrackery from within. The nineteenth-century immurement of the disciplines had the effect not just of clearing their public discourses of unlicensed practitioners, but also of privatizing what scholars had to say ***about*** their sciences, as opposed to in them. The amateur theorizing, the pedagogical and technical tips, the gossip, the institutional politics, the anecdotal observations about curiosities that lay outside the realm of current thought—all of this was relegated to the classroom and cafeteria or to private letters, and allowed to surface in print only in the privileged contexts of necrologies, memoirs, or the columns occasionally provided by adventurous journal editors.

NOW IT ALL comes bubbling back into public view, with occasionally alarming results. The pontifications, theory-baiting, and squabbling can put you in mind of the afternoon talk shows; and you sometimes wish the moderators would interpret their job description more literally. But ultimately, the irritations of the list are more than



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offset by its virtues. I'm thinking not just of its use as a way of circulating announcements of conferences, publications, jobs, and the like, but of the engaging buzz of its chatter. There are the discussions of Eskimo words for snow, Estonian language policy, and German affricates. There are the offbeat queries that demonstrate just how widely, in every sense, our nets are cast. A subscriber in Malta asks about linguistic analysis of rap lyrics; someone in Mexico wants to know about the criteria for judging the Welsh bardic competitions called eisteddfods. And then there are those digressions on the linguistic curiosities that are our own sand floods and monstrous calves. A topic like "words that are their own opposites" (e.g., cleave, Latin *altus*) provokes a seemingly endless exchange of anecdotal examples, most from *echte* linguists, and rarely sullied by the attempt to draw any broader theoretical conclusion.

IT REMINDS YOU that inside every philologist there's a logophile struggling to get out. Of course, you don't have to actually open the numbers on all these topics to take a collegial satisfaction in the knowledge that there is a nation of folks just like you out there who are keeping track of these things. To paraphrase the old *New York Times* ads: "You may not read them all, but it's nice to know they're there."

**Geoffrey Nunberg is a researcher at the Xerox Palo Alto Research Center, in California, and a professor of linguistics at Stanford University. This essay is adapted from a column that originally appeared in Natural Language and Linguistic Theory.**

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**continued from page 7**

thing might be learned.

Indeed, our course—which is about as far as one can get from any Templeton agenda, if indeed there is an identifiable Templeton agenda—is now a "model course," presumably being presented as a sample to next year's competitors. This course is a slightly updated version of one we began teaching long before there was any Templeton Prize. When we attended the summer conference for Templeton Prize winners, we encountered nobody who perceived an attempt by the Templeton Foundation to influence the shape of the course he or she proposed.

Wiener clearly was not interested in anything that weakened the theory to which he had already committed himself—namely, that the Templeton Foundation was offering cash to scholars whose integrity is for sale, for teaching what the foundation wants them to teach. This is muck-raking journalism, in which the muck is of the journalist's own manufacture. And that's a pity.

**DAVID LINDBERG AND RONALD NUMBERS, PROFESSORS OF THE HISTORY OF SCIENCE, UNIVERSITY OF WISCONSIN**

**Jon Wiener responds:**

Multimillionaire philanthropist John Templeton is paying $1 million a year for courses he wants taught—with syllabi based on his own list of "model courses." One of the models assigns a single book: his own.

David Lindberg and Ronald Numbers say they found "nobody" at the conference of grant winners who felt the Templeton Foundation wanted to "influence the shape of the course he or she proposed." But the conference announcement was perfectly clear about what the Templeton Foundation wanted. Applicants "may choose either one of two options," it stated—either "prepare a new course along the general lines of model courses supplied by the Foundation," or "modify an existing course along the general lines of the model courses."

Lindberg and Numbers are no doubt correct that their proposal didn't fulfill the requirements of the program announcement. Lindberg told me during our interview, as I quoted him in the article, that his "case was unique": Numbers, who teaches the course with him, "knows the director of the program."

Of course I'm not against all grants from private foundations. The question is what kinds of strings are attached? Wealthy individuals and their foundations have always tried to influence academic life. But control of the syllabus, of exactly what teachers teach and students study, has until now been affected only indirectly.

# ANALYSIS INTERMINABLE

I was disturbed by the suggestion in Daniel Zalewski's article "Fissures at an Exhibition" [*LF*, November/December] that the bullying tactics of Frederick Crews, Peter Swales, et al. were having an effect on the proposed Library of Congress Freud exhibit. The fact is that Crews and Swales are engaged in an ad hominem campaign, not so much against Freud (which would be fine, though not that interesting), but against all scholars who do not share their views on Freud. Ad hominem attacks change the subject and make scholarly exchange impossible. There is no place for them in a university environment.

Freud is as difficult to understand as any great thinker, and Crews hasn't a clue. The basic point, however, is that the attack on the Library of Congress exhibit is no different than the attack by the "patriots" who prevented a fair discussion of the Enola Gay exhibit at the Smithsonian Institution. Crews and Swales don't want to allow an exhibit that disagrees with them. It's that simple. In indefinitely postponing the exhibit this December, I regret that the library showed the same lack of courage in this case that the Smithsonian showed earlier in 1995.

**ELI ZARETSKY, ASSOCIATE PROFESSOR OF HISTORY, UNIVERSITY OF MISSOURI–COLUMBIA**


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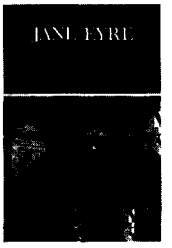


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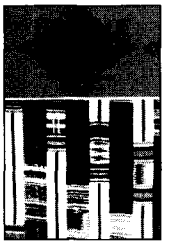

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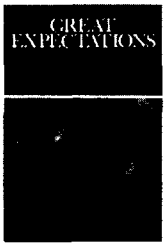


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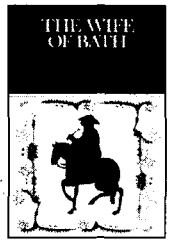


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The proposed Library of Congress exhibit on Sigmund Freud has provided a bonanza for those scholars who base their careers on attacking Freud's early ideas, Freud the person, and the wide-ranging modern applications of Freudian thought. Which raises the question: Why all the polemics?

Freud's intellectual legacy is the understanding that (a) all people have mental conflicts which are unconscious; (b) all people have intense innate drives or desires that are expressed in a wide variety of ways, often symbolically; (c) our personalities are formed from birth onward, as the resolution of inner drives, external constraints, identifications, and maturation of functions; (d) perception and memory are strongly influenced by inner emotional states; (e) love is a very basic force that throughout life shapes our feelings and behavior; (f) hate is also an innate force that is only imperfectly tamed or mastered; (g) the ability to combine or fuse these two great forces is essential to mature mental health. As far as therapeutic technique is concerned, Freud learned (and taught us) that one must listen respectfully to the patient and try to understand the meanings, literal and symbolic, in both the words and the music. For these contributions alone, he can be recognized as a major figure in the development of Western thought.

It may be that it is the history of anti-Freudianism—from the political right and the left—that is worth a Library of Congress exhibit. The right criticizes psychoanalysis for destroying our myths and acknowledging sexuality and bisexuality. The left complains because psychoanalysis suggests that we are not infinitely perfectible, that changes in mores, laws, and governments cannot in themselves change our basic human irrational nature. Perhaps psychoanalysis is just a Rorschach test for the world!

**HENRY KAMINER, M.D.,**
**TENAFLY, NEW JERSEY**

Contrary to what some believe, the scholarly world does not always exist in polar opposites. I would like, therefore, to protest Daniel Zalewski's characterization of me in his article as a scholar "hewing closely to the Freudian line." Actually, I have become known through my body of scholarship as someone who feels free to acknowledge Freud's achievements as well as challenge some of the most closely held positions of the Freud "establishment." My appointment to the planning committee of the Freud exhibit at the Library of Congress was based in part on this balanced perspective.

In my 1991 book *Freud, Dora, and Vienna 1900,* for example, I particularly emphasized Freud's considerable biases and mistakes in the psychoanalysis of his most famous patient, especially his errors in ignoring her social and familial milieu. Nevertheless, I called attention to the exceptionally rudimentary state of psychoanalysis in 1900, a situation Freud dramatically bettered over the next decade. And in spite of his inexperience, I found that Freud had helped Dora in ways that recent critics had overlooked. The book was the recipient of some hostile reviews from psychoanalysts, but was given a particularly favorable review by Freud's granddaughter Sophie Freud, who is one of the very people who protested the Library of Congress exhibit.

I believe that Freud made significant and enduring contributions to our understanding of human psychology and behavior, but at the same time he deserves frank criticism for some serious errors. My work adheres to no party line, and its independence speaks for itself.

**HANNAH S. DECKER,**
**PROFESSOR OF HISTORY,**
**UNIVERSITY OF HOUSTON**

**NOTE**

The title of our article, "A Rebel in Defense of Tradition: The Incommensurable Lives of Alasdair MacIntyre" [*LF,* November/December], refers to Michael Wreszin's book, *A Rebel in Defense of Tradition: The Life and Politics of Dwight Macdonald* (Basic, 1994).



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| N Carolina, Ashv | Vice Chancellor Acad Affairs |
| St Olaf C | Vice President & Dean of the College |
| Virginia Wesleyan | Vice President Acad Affairs/Dean C |
| Washington&Lee | Vice President Acad Affairs/Dean Col |
| Washington C | Provost & Dean of the College |

#### baccalaureate colleges II

| | |
|---|---|
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| S Colorado, U of | Provost |
| SUNY, EmpireS | Vice President of Acad Affairs |
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| Illinois, Chicago | Director of School of Architecture |
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| Maryland, CollPk | Dean of College of Arts & Humanities |
| Mass, Lowell | Dean of Sciences |
| Miami, U of | Dean Grad School International Studies |
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| UC, Berkeley | Dean Grad School Journalism |
| UC, Los Angeles | Dean of School of Arts |
| UC, Los Angeles | Dean of School of Public Policy |
| UC, San Diego | Dean School of International Relations |
| Vermont, U of | Dean of Arts & Sciences |
| Virginia Cmnwlth | Dean of School of Arts |
| William & Mary | Dean of School of Marine Science |

## masters colleges & universities

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| Angelo S U | Dean of Graduate School |
| Arkansas, LtlRk | Dean Arts, Humanities & Social Sci |
| Arkansas Tech | Dean of School of Liberal & Fine Arts |
| Bradley U | Dean of Communications & Fine Arts |
| Cal S, Bakersfld | Dean of Graduate Studies |
| Cal S, Fullerton | Dean of Communications |
| Cal S, Fullerton | Dean, Sch Human Devel & Comnty Servc |
| Cal S, LosAngls | Dean of Natural/Social Sciences |
| Cal S, LosAngls | Dean, School of Arts & Letters |
| Cal S, Stnslaus | Dean, College of Arts, Letters, and Sciences |
| Cntrl Washngtn | Dean of Graduate School & Research |
| E Washington U | Dean Col Letters, Arts & Social Sci |
| Grambling S U | Dean of School of Graduate Studies |
| Hardin-Simmons | Dean of School of Music |
| Hartford, U of | Dean of College of Arts & Sciences |
| Humboldt S U | Dean of College of Arts & Humanities |
| IndianaPurdu,FW | Dean of Fine/Performing Arts |
| Lamar U | Dean of Arts & Sciences |
| Murray S U | Dean of Fine Arts & Communication |
| Nebraska, Oma | Dean College of Arts & Sciences |
| Pittsburg S U | Dean Grad Sch of Public & Int'l Affairs |
| Portland, U of | Dean of College of Arts & Sciences |
| Regis C (CO) | Dean of Regis College |
| Richmond, U of | Dean of Jepson School of Leader Studies |
| Seattle Pacific U | Dean of School of Business & Economics |
| Shippensburg | Dean of College of Arts & Sciences |
| Sul Ross S U | Dean of Arts & Sciences |
| Tuskegee U | Dean of College of Arts & Sciences |
| W Chester U | Dean Grad Studies & Sponsored Research |
| W Illinois U | Dean of College of Arts & Sciences |
| Washburn U | Dean, College of Arts & Sciences |
| Webster U | Dean, College of Arts & Sciences |
| Wiscnsn, LaCro | Assoc Dean, College Science & Allied Hlth |
| Wiscnsn, Platv | Dean of Liberal Arts & Education |
| Wiscnsn, Platv | Dean of the School of Graduate Studies |

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| | |
|---|---|
| DePauw U | Dean of Acad Affairs |
| Holy Cross, C of | Dean of College |
| Siena Heights C | Dean of the College & Provost |
| Trinity C (CT) | Dean of Faculty |
| Whitman C | Dean of Faculty |

## baccalaureate colleges II

| | |
|---|---|
| Columbia C (IL) | Vice President & Dean for Acad Affairs |
| E Oregon S C | Dean, School of Arts & Sciences |
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| St Joseph's, Sufflk | Dean of the College |

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| Johnson, Pand | W Michigan U | MI |
| Mostefat, Ourida | Boston C | MA |
| Newmark, Kevin | Boston C | MA |
| O'Hara, Edgar | Washington, U of | WA |
| Rich, Elisabeth | Texas A&M U | TX |
| Sanders, Karin L. | UC, Berkeley | CA |
| Tilghman, Heidi | Knox C | IL |
| Torres, Benjamin | W Michigan U | MI |
| Yee, Angelina | Maryland, CollPk | MD |

#### hirings to tenure

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|---|---|---|---|
| van der Kuijp, L. | Harvard U | MA | Washington, U of |

### LINGUISTICS

#### tenurings

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| Bardovi-Harlig, K. | Indiana, Blmngtn | IN |
| Barss, Andrew | Arizona, Tucson | AZ |
| Battenberg, John | Cal Polytech | CA |
| Campbell, Richard | Oakland U | MI |
| Carpenter, Kathie | Oregon, U of | OR |
| Evans, Daniel | St Michael's C | VT |
| Franks, Steven L. | Indiana, Blmngtn | IN |
| Kemmer, Suzanne | Rice U | TX |
| MacDonald, M. | S California, U of | CA |
| Maher, Margaret | Maryville (TN) | TN |
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| Rice, Sally | Alberta, U of | CAN |
| Sells, Peter | Stanford U | CA |
| Smith, Wendy | Cal S, SnBrndno | CA |

#### hirings to tenure

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|---|---|---|---|
| Bradley, Dianne | CUNY, GradCntr | NY | Monash U -ASL |
| Fleming, Raymond | Florida S U | FL | Harvard U |
| Gerken, LouAnn | Arizona, Tucson | AZ | SUNY, Buffalo |

### MATHEMATICS/STATISTICS

#### tenurings

| NAME | INSTITUTION | PREV AFFIL |
|---|---|---|
| Aceves, Alejandro | New Mexico, Uof | NM |
| Acuna, Carmen | Bucknell U | PA |
| Adhar, Gur | N Carolina, Wlm | NC |
| Aktosun, Tuncay | N Dakota S U | ND |
| Al-Jarrah, Radwan | SW Oklahoma S | OK |
| Alama, Stanley | McMaster U | ONT |
| Alfaro, Ricardo | Michigan, Flint | MI |
| Alvis, Dean | Indiana, S Bend | IN |
| Anghel, Nicolae | N Texas, U of | TX |
| Assani, Idris | N Carolina, ChpH | NC |
| Bak, Jong-Guk | Florida S U | FL |
| Baker, Richard | Iowa, U of | IA |
| Bare, Charles | Chadron S C | NE |
| Barnett, Janet | S Colorado, U of | CO |
| Beebee, John | Alaska, Anchrg | AK |
| Bergvelt, Maarten | Illinois, Urbana | IL |
| Boston, Nigel | Illinois, Urbana | IL |
| Brennan, Joseph | N Dakota S U | ND |
| Bronsard, Lia | McMaster U | ONT |
| Call, Gregory | Amherst C | MA |
| Chaderjian, Bruce | Cal S, LngBch | CA |
| Cheng, Raymond | Louisville, U of | KY |
| Cochran, Webb | LSU, BatnRoug | LA |
| Cohen, Jonathan | DePaul U | IL |
| Cohen, Steve | Roosevelt U | IL |
| Coomes, Brian | Miami, U of | FL |
| Costa, Peter | St Thomas, U of | MN |
| Dai, Xianzhe | S California, U of | CA |
| Deck, Karin | N Carolina, Wlm | NC |
| Douglas, Matt | N Texas, U of | TX |
| Driscoll, Patrick | US Military Acad | NY |
| Dunham, William | Muhlenberg C | PA |
| Fan, Genghua | Arizona S U | AZ |
| Fan, Jianqing | N Carolina, ChpH | NC |
| Fenley, Sergio | Washington U | MO |
| Flaminio, Livio | Florida, Gnsvl | FL |
| Friar, Margaret | Grand Valley S | MI |
| Geyer, Charles | Minnsota,TwnC | MN |
| Glenn, Paul C. | Catholic U Amer | DC |
| Gruenwald, Mark | Evansville, U of | IN |
| Guillen, Julio | Jersey City S C | NJ |
| Haidar, Salim | Grand Valley S | MI |
| Harshaw, Clinton | Newberry C | SC |
| Hayward, Ryan | Lethbridge | CAN |
| Hettianachchy, Jay | Valley City S | ND |
| Holmgren, Richard | Allegheny C | PA |
| Hu, Yingkang | GeorgiaSouthern | GA |
| Huang, Yong Kang | Ohio S, Marion | OH |
| Hughes, Mark | Frostburg S U | MD |
| Husu, Cristiano | Connecticut, Uof | CT |
| Ji, Chuanshu | N Carolina, ChpH | NC |
| Johnson, Sahnny | Knox C | IL |
| Johnson, Stewart D. | Williams C | MA |
| Joyce, Paul | Idaho, U of | ID |
| Kafai, Mohammad | SanFrancisco S | CA |
| Kapitanski, Lev | Kansas S U | KS |
| Keating, Kevin | Florida, Gnsvl | FL |
| Klassen, Eric | Florida S U | FL |
| Larsen, Michael | Penn, U of | PA |
| Layton, Harold | Duke U | NC |
| Le Floch, Philippe | S California, U of | CA |
| Lemmurt, Kurtis | Frostburg S U | MD |
| Li, Jun | Stanford U | CA |
| Li, Yi | Rochester, U of | NY |
| Lin, Toa | Virginia Tech | WV |
| Lodder, Gerald | New Mexico S U | NM |
| Malm, Dennis | NW Missouri S | MO |
| Marley, Thomas | Nebraska, Lncn | NE |
| Martsinkovsky, A. | Northeastern U | MA |
| McClung, O. W. | Nebraska Wslyn | NE |
| Mealy, Jack | Austin C | TX |
| Meerschaert, Mark | Nevada, Reno | NV |
| Meyer, Michael | Georgia S U | GA |
| Miller, Cheryl | SUNY, Potsdm | NY |
| Mio, Washington | Florida S U | FL |
| Monroe, Ted | Wofford C | SC |
| Montgomery-Smith, S. | Missouri, Clmb | MO |
| Moorhouse, Eric | Wyoming, U of | WY |
| Moss, Lawrence | Indiana, Blmngtn | IN |
| Murdoch, Tim | Washington&Lee | VA |
| Nandakumar, N. | Delaware S U | DE |
| Neuhauser, Claudia | Wiscnsn, Madsn | WI |
| Norton, Douglas E. | Villanova U | PA |
| Novotny, Karen | Grand Valley S | MI |
| Ohring, Peter | SUNY, Purchas | NY |
| Oporowski, Bogdan | LSU, BatnRoug | LA |
| Orr, John | Nebraska, Lncn | NE |

**THESE TABLES** reflect tenurings and hirings to tenure effective as of the '95-'96 academic year in the liberal arts & sciences at more than 500 4-year colleges and universities in the USA and Canada.

This issue lists the disciplines Languages and Literatures, Other through Spanish/Portuguese Language & Literature. Our December 1995 issue listed Afro-American/Ethnic/Women's Studies, Anthropology/Archeology/Folklore, Area Studies, Art/Art History/Architecture, Asian Language & Literature, Biology/Environmental Studies, Chemistry/Biochemistry, Classics, Communication/Journalism, Comparative Literature, Computer Science, Drama/Dance/Film/Video, Economics, English/American Language & Literature, French/Italian Language & Literature, Geography, Geology/Earth Sciences, German Language & Literature, and History/American Studies. Junior hirings by discipline and graduate training will be in our March, May, and July '96 issues.

"Tenuring" means the granting of tenure to a faculty member who in the previous academic year was in an untenured position at the same institution. "Hiring to Tenure" means the hiring to a tenured position of a faculty member from another institution.

['96] means this action will take effect as of the '96-'97 academic term.

"N/A" means this information was not available at press time.

[NTG] means this institution is partially or completely non-tenure-granting. Its faculty is listed when they are signed for the first time to a 'non-probational' contract (e.g. lasting 5 years or more).

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**Faculty members:** If your name isn't here and should be, ascertain who in your administration or news office both has this information for the liberal arts and sciences, and is willing to part with it. Give us the person's name and title, and your name and title. Note that we are not listing first-time hirings to those senior positions that are probationary (e.g. associate professor without tenure).

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# TENURINGS AND HIRINGS TO TENURE, BY DISCIPLINE

| NAME | INSTITUTION | PREV AFFIL |
|---|---|---|
| Palakal, Mathew J. | IndianaPurdu,Ind | IN |
| Peller, Vladimir | Kansas S U | KS |
| Person, Laura | SUNY, Potsdm | NY |
| Poletsky, Evgeny | Syracuse U | NY |
| Ravishanker, Nalni | Connecticut, Uof | CT |
| Rayburn, Nell | Austin Peay S | TN |
| Rhodes, John | Bates C | ME |
| Rich, Andrew | Manchester C | IN |
| Robinson, Margaret | Mt Holyoke C | MA |
| Rulla, James | Lyon C | Ar |
| Ryba, Alexander | Marquette U | WI |
| Satake, Eiki | Emerson C | MA |
| Satterfield, Donna | Franklin C | NH |
| Schwab, Christopher | Maryland, BaltCnty | MD |
| Seif, Steven | Louisville, U of | KY |
| Shader, Bryan | Wyoming, U of | WY |
| Shih, Jimmy | Youngstown S | OH |
| Shroyer, Janet | Grand Valley S | MI |
| Shubin, Mikhail | Northeastern U | MA |
| Shubov, Victor | Texas Tech | TX |
| Shurman, Jerry | Reed C | OR |
| Sinicrope, Rose | E Carolina U | NC |
| Soibelman, Iakov | Kansas S U | KS |
| Spielberg, John | Arizona S U | AZ |
| Spurr, Michael | E Carolina U | NC |
| Stewart, Carolee | Kean C | NJ |
| Stoffer, Cathy | Ashland U | OH |
| Strain, John A. | UC, Berkeley | CA |
| Sundaram, Sheila | Miami, U of | FL |
| Talvacchia, Janet | Swarthmore C | PA |
| Tarazaga, Pablo | P Rico, Mayag | PR |
| Tesman, Barry | Dickinson C | PA |
| Velling, John | CUNY, Brooklyn | NY |
| Voloch, Jose | Texas, Austin | TX |
| Volpert, Klaus E. | Villanova U | PA |
| Walling, Lynne | Colorado, Bldr | CO |
| Walnut, David | George Mason U | VA |
| Wang, Gang | DePaul U | IL |
| Wang, Jung-Chao | W Michigan U | MI |
| Werner, Elisabeth | Case Western Res | OH |
| Williams, C. | Idaho, U of | ID |
| Wojciechowski, K. P. | IndianaPurdu,Ind | IN |
| Wolenski, Peter | LSU, BatnRoug | LA |
| Wong, Peter | Bates C | ME |
| Woodard, Mark | Furman U | SC |
| Wu, Fangbing | Kansas S U | KS |
| Yakubu, Abdul-Aziz | Howard U | DC |
| Yang, Mei | W Illinois U | IL |
| Yang, Song | Texas Tech | TX |
| Yetter, David | Kansas S U | KS |
| Yurekli, Osman | Ithaca C | NY |
| Zamboni, Luca | N Texas, U of | TX |
| Zhou, Xin | Duke U | NC |
| Ziemer, William | Cal S, LngBch | CA |

### hirings to tenure

| | | | |
|---|---|---|---|
| Arbogast , Todd | Texas, Austin | TX | Rice U |
| Berger, Thomas R. | Colby C | ME | Minnesota, U of |
| Buium, Alexandru | New Mexico, Uof | NM | Princeton U |
| Carothers, David | James Madison | VA | Purdue U |
| Dranishnikov, A. | Florida, Gnsvl | FL | N/A |
| Eoff, Carolyn | Henderson S U | AR | Ark, Fayetteville |
| Escobar, Jose | Cornell U | NY | Indiana U |
| Fornberg, Bengt | Colorado, Bldr | CO | Exxon Research |
| Ginzburg, Victor | Chicago, U of | IL | Acad Sci-CIS |
| Hajnal, Andras | Rutgers, NBruns | NJ | Eotvos Lorand-HNG |
| Hoppensteadt, F. | Arizona S U | AZ | Wiscnsn, U of |
| Kronheimer, Peter | Harvard U | MA | Oxford U-UK |
| Lin, Xiao-Song | UC, Riverside | CA | Columbia U |
| MacCluer, Barbara | Virginia, U of | VA | Richmond, U of |
| Pevzner, Pavel | S California, U of | CA | Mscw Inst Phys-CIS |
| Ruan, Yongbin | Wiscnsn, Madsn | WI | N/A |
| Sedransk, Nell | Case Western Res | OH | SUNY, Albany |
| She, Zhen-su | UC, Los Angeles | CA | Arizona, U of |
| Tadmor, Eitan | UC, Los Angeles | CA | Tel Aviv-ISR |
| Terrana, Victor | Newberry C | SC | Illinois Tech |
| Wan, Frederic | UC, Irvine | CA | MIT |
| Zelmanov, Efim | Yale U | CT | Wiscnsn, Madsn |

## MID-EAST/AFRICAN LANG & LIT

### tenurings

| NAME | INSTITUTION | PREV AFFIL |
|---|---|---|
| Alosh, Mahdi | Ohio S U | OH |
| Amar, Joseph | Notre Dame, Uof | IN |
| Bryan, Betsy | Johns Hopkins | MD |
| Conteh-Morgan, J. | Ohio S U | OH |
| Dick, Bruce | Appalachian S | NC |
| Hanioglu, M. Sükrü | Princeton U | NJ |
| Mphande, Lupenga | Ohio S U | OH |

### hirings to tenure

| | | | |
|---|---|---|---|
| Crowder, Ralph | UC, Riverside | CA | Purdue U |
| Gilsenan, Michael | New York U | NY | Oxford-UK |
| Janmohamed, A. | UC, Irvine | CA | N/A |
| Lockman, Zachary | New York U | NY | Northeastern U |

## MUSIC

### tenurings

| NAME | INSTITUTION | PREV AFFIL |
|---|---|---|
| Alston, Lettie | Oakland U | MI |
| Andrews, Dwight | Emory U | GA |
| Bailey, Mark | Lee C | TN |
| Bartley, Linda L. | Wiscnsn, Madsn | WI |
| Benedict, Jeffrey | Cal S, LosAngls | CA |
| Berkowitz, Paul | UC, St Barbara | CA |
| Bernstein, David | Mills C | CA |
| Blackburn, Lois | Idaho, U of | ID |
| Brecht, Polly | Mdl Tennessee | TN |
| Brinner, Benjamin | UC, Berkeley | CA |
| Brorson, Jo Ann | N Dakota S U | ND |
| Burdick, David | Millikin U | IL |
| Burgess, Mary | SUNY, Bngmtn | NY |
| Burnham, Scott | Princeton U | NJ |
| Butler, Mark | Delta S U | MS |
| Carnahan, John | Cal S, LngBch | CA |
| Carson, William | Coe C | IA |
| Cesbron, Virginia | Indiana, Blmngtn | IN |
| Cieplucn, Gary | Case Western Res | OH |
| Colgin, Melissa | Texas, El Paso | TX |
| Colman, James | Cedarville C | OH |
| Cram, Robert | Ottawa, U of | CAN |
| Davis, William | Indiana S U | IN |
| Dawson, Brad | Fort Hays S U | KS |
| Dill, Charles | Wiscnsn, Madsn | WI |
| Donald, Lefevre | W Texas A&M | TX |
| Feldt, Alison | St Olaf C | MN |
| Festinger, Richard | SanFrancisco S | CA |
| Foy, Dina | Mdl Tennessee | TN |
| Freedman, Richard | Haverford C | PA |
| Gilliam, Dona | James Madison | VA |
| Glenn, David | Whitman C | WA |
| Gooch, Warren | Truman S U | MO |
| Goolsby III, T. | Washington, U of | WA |
| Gosek, Stanley | SUNY, Oswego | NY |
| Green, Michael | Augustana C (IL) | IL |
| Griffith, Michael | Wyoming, U of | WY |
| Gurt, Michael | LSU, BatnRoug | LA |
| Halbeck, Patricia | Austin Peay S | TN |
| Heuber, Thomas | Truman S U | MO |
| Hibbard, Kevin | W Georgia C | GA |
| Hoch, James | Winona S U | MN |
| Hughes, Sarah | Ripon C | WI |
| Jean, Martin D. | Valparaiso U | IN |
| Johnson, Douglas | Trinity C (CT) | CT |
| Jones, John | Gettysburg C | PA |
| Junda, Mary Ellen | Connecticut, Uof | CT |
| Kachian, C. | St Thomas, U of | MN |
| Kargul, Laura | S Maine, U of | ME |
| Karpinski, Gary | Pittsburgh, Bradfrd | PA |
| Kennedy, Margaret | Nebraska, Lncn | NE |
| King, Thomas | Austin Peay S | TN |
| Klingman, Charles | SW Oklahoma S | OK |
| Konkol, Korey | Minnsota,TwnC | MN |
| Lane, Laura | Knox C | IL |
| Leach, Francis | Delta S U | MS |
| Leaman, Clifford | Furman U | SC |
| Legette, Lee David | Winston-Salem | NC |
| Liderman, Jorge | UC, Berkeley | CA |
| Linfield, Eva | Colby C | ME |
| Loucky, David | Mdl Tennessee | TN |
| MacDowell, R. | Texas, Austin | TX |
| MacMillan, Bart | Delta S U | MS |
| Marchena, Martha | Kean C | NJ |
| Marissen, Michael | Swarthmore C | PA |
| Martin-Tarig, Susan | W Texas A&M | TX |
| Mayhall, Bruce | Nevada, Reno | NV |
| McCashin, Robert | James Madison | VA |
| McKinney, Jane | Greensboro C | NC |
| McKinney, T. | Texas, Arlington | TX |
| McMahan, Robert | Trenton S C | NJ |
| McRoberts, Terry | Union U | TN |
| Miller, Kevin | E Michigan U | MI |
| Mitchell, Randall | Indiana S U | IN |
| Moore, Julianna | Truman S U | MO |
| Murdock, Mervin | Rio Grande, U of | OH |
| Para, Christopher | Bucknell U | PA |
| Pearson, Lillian | W Carolina U | NC |
| Ray, Robert | Missouri, St L | MO |
| Read, Lisa | Austin Peay S | TN |
| Rhodes, Terry | N Carolina, ChpH | NC |
| Richardson, Diane | SUNY, Bngmtn | NY |
| Sabourin, Carmen | Ottawa, U of | CAN |
| Scatterday, Mark | Cornell U | NY |
| Schuyler, Philip | Maryland, BaltCnty | MD |
| Smale, Marcelyn | St Cloud S U | MN |
| Smith , Randall | Truman S U | MO |
| Soderberg, Karen | Frostburg S U | MD |
| Stamp, John | Indiana U of PA | PA |
| Stillwell, Pauline | Tougaloo C | MS |
| Storey, Douglas | W Texas A&M | TX |
| Suzuki, Dean P. | SanFrancisco S | CA |
| Swack, Jeanne | Wiscnsn, Madsn | WI |
| Tam, Jing Ling | Texas, Arlington | TX |
| Taricani, Jo Ann | Washington, Uof | WA |
| Taylor, Lyndon | La Sierra U | CA |
| Taylor, Paul | Morehead S U | KY |
| Tucker, Mark | Columbia U | NY |
| Tunis, Andrew | Ottawa, U of | CAN |
| Ulrich, Brad | W Carolina U | NC |
| Vernick, Gordon | Georgia S U | GA |
| Ward, Frank | Old Dominion U | VA |
| Watter, Hillary | Hastings C | NE |
| Weiger, Mark | Iowa, U of | IA |
| Wissick, Brent | N Carolina, ChpH | NC |
| Yelverton, William | Mdl Tennessee | TN |

### hirings to tenure

| | | | |
|---|---|---|---|
| Bailey, Wayne | Texas Tech | TX | E Tennessee |
| Bennett, Lawrence | Wabash C | IN | Uppsola -SWDN |
| Harding, C. Taylor | N Dakota S U | ND | Georgia S U |
| Harvey, Jonathan | Stanford U | CA | N/A |
| McDonald, James | Indiana, Blmngtn | IN | Maryland, U of |
| Neff, Severine | N Carolina, ChpH | NC | Cincinnati, U of |
| Perry, David | Wiscnsn, Madsn | WI | N/A |
| Rutenberg, Craig | Boston U | MA | N/A |
| Spencer, Jon | Richmond, U of | VA | N Carolina, U of |
| Suggs, Robert | Villa Julie C | MD | Catholic U Amer |
| Vansolkema, S. | Grand Valley S | MI | CUNY, Brooklyn |
| Vincent, Dennis | Boston U | MA | N/A |
| Winter, Robert | Texas, Austin | TX | UC, Los Angeles |

## PHILOSOPHY

### tenurings

| NAME | INSTITUTION | PREV AFFIL |
|---|---|---|
| Alcoff, Linda | Syracuse U | NY |
| Alldritt, Leslie | Northland C | WI |
| Allen, Colin | Texas A&M U | TX |
| Armendt, Brad | Arizona S U | AZ |
| Bambach, Charles | Texas, Dallas | TX |
| Batterman, Robert | Ohio S U | OH |
| Birmingham, Peg | DePaul U | IL |
| Blattner, William | Georgetown U | DC |
| Bonzon, Roman | Augustana C (IL) | IL |
| Braaten, Jane | Charlston, C of | SC |
| Brudney, Daniel | Chicago, U of | IL |
| Burgess-Jackson, K. | Texas, Arlington | TX |
| Calhoun, Chesire | Colby C | ME |
| Christenson, T. | Capital U | OH |
| Cunningham, Mary | N Carolina S U | NC |
| Damnjanovic, Z. | S California, U of | CA |
| David, Marian | Notre Dame, Uof | IN |
| Doran, Katheryn | Hamilton C | NY |
| Ebisch, Glen | W New England | MA |
| Folina, Janet | Macalester C | MN |
| Forster, Paul | Ottawa, U of | CAN |
| Frey, William | P Rico, Mayag | PR |
| Gallagher, David M. | Catholic U Amer | DC |
| George, Alexander | Amherst C | MA |
| Gillette, Michael | RandlphMcnWmn | VA |
| Gurtler, Gary | Boston C | MA |
| Haber, Honi | Colorado, Denv | CO |
| Hawthorne, James | Oklahoma, U of | OK |
| Hinchliff, Mark | Reed C | OR |
| Inness, Julie | Mt Holyoke C | MA |
| Jesseph, Douglas | N Carolina S U | NC |
| Katz, Eric | New Jersey Tech | NJ |
| Kent, Terry | Indianapolis, U of | IN |
| Kronen, John | St Thomas, U of | MN |
| Kruse, Felicia | Xavier U | LA |
| Lance, Mark | Georgetown U | DC |
| Langenfus, William | John Carroll U | OH |



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| NAME | INSTITUTION | PREV AFFIL |
|---|---|---|
| Laumakis, Stephen | St Thomas, U of | MN |
| Lawrence, Gavin | UC, Los Angeles | CA |
| Lee, Patrick | Franciscan,Stbn | OH |
| Lehrberger, James | Dallas, U of | TX |
| Levey, Ann | Calgary | CAN |
| Ludwig, Kirk | Florida, Gnsvl | FL |
| Luzitano, George T. | SalvaRegina | RI |
| McWhorter, Ladelle | Richmond, U of | VA |
| Meacham, K. | Mars Hill C | NC |
| Mitchell, Samuel | Mt Holyoke C | MA |
| Moosa, Imtiaz N. | Wiscnsn, RiverF | WI |
| Mundy, Brent | Syracuse U | NY |
| Nichols, Terence | St Thomas, U of | MN |
| Paul, Linda | Wilkes C | PA |
| Powell, Sam | Pt Loma Nazrn | CA |
| Powers, Madison | Georgetown U | DC |
| Ramsey, William | Notre Dame, Uof | IN |
| Resnik, David | Wyoming, U of | WY |
| Rooney, Phyllis | Oakland U | MI |
| Ross, Donald | Ottawa, U of | CAN |
| Rumble, Vanessa | Boston C | MA |
| Sayre, Patricia | St Mary's (IN) | IN |
| Serembus, John | Widener U | PA |
| Smith, Quentin | W Michigan U | MI |
| Spirtes, Peter | Carnegie Mellon | PA |
| Storl, Heidi | Augustana C (IL) | IL |
| Strikwerda, Robert | Indiana, Kokm | IN |
| Tilley, John J. | IndianaPurdu,Ind | IN |
| Van Camp, Julie | Cal S, LngBch | CA |
| Vihvelin, Kadri | S California, U of | CA |
| Vogel, Lawrence | Connecticut C | CT |
| Wallace, Jay | Penn, U of | PA |
| Whitman-Hoff, J. | Lock Haven U | PA |

### hirings to tenure

| | | | |
|---|---|---|---|
| Aboulafia, Mitchell | Colorado, Denv | CO | Houston, U of |
| Arras, John D. | Virginia, U of | VA | Montefiore Med |
| Callicott, J. Baird | N Texas, U of | TX | Syracuse U |
| Goehr, Lydia | Columbia U | NY | Wesleyan U |
| Hooker, Michael | N Carolina, ChpH | NC | Mass, U of |
| Jarrett, Jon | Illinois, Chicago | IL | Cornell U |
| Joy, Lynn S. | Duke U | NC | Notre Dame,Uof |
| Kagan, Shelly | Yale U | CT | N/A |
| Kamm, Frances | UC, Los Angeles | CA | New York U |
| Kraut, Richard | Northwestern U | IL | Illinois, U of |
| Langan, John | Loyola, Chicago | IL | Georgetown U |
| Lavine, Shaugan | Arizona, Tucson | AZ | Columbia U |
| MacDonald, Scott | Cornell U | NY | Iowa, U of |
| MacIntyre, Alasdair | Duke U | NC | Notre Dame,Uof |
| Moran, Richard | Harvard U | MA | Princeton U |
| Nussbaum, Martha | Chicago, U of | IL | Brown U |
| O'Neill, Eileen | Pittsburgh, Brdfrd | PA | CUNY |
| Schmidtz, David | Maryland EShore | MD | Bowling Green S |
| Sinkler, Georgette | Illinois, Chicago | IL | Syracuse U |
| Straumanis, Joan | Lehigh U | PA | US Dept Ed |
| Taylor, Kenneth | Stanford U | CA | N/A |
| Van Inwagen, Peter | Notre Dame, Uof | IN | Rochester, U of |

## PHYSICS/ASTRONOMY

### tenurings

| NAME | INSTITUTION | PREV AFFIL |
|---|---|---|
| Alarcon, Ricardo | Arizona S U | AZ |
| Alonso Costa, Jose | P Rico, Mayag | PR |
| Aprile, Elena | Columbia U | NY |
| Arrington, Jeff | AbileneChristian | TX |
| Atlas, Gordon | Alfred U | NY |
| Baer, Howard | Florida S U | FL |
| Bally, John | Colorado, Bldr | CO |
| Baxter, David | Indiana, Blmngtn | IN |
| Bever, Steven | Wabash C | IN |
| Bonin, Keith | Wake Forest U | NC |
| Bowman, David | Georgetown C | KY |
| Cecil, Gerald | N Carolina, ChpH | NC |
| Collins, John | Wheaton C (MA) | MA |
| Condat, Carlos | P Rico, Mayag | PR |
| Cottingham, James | Coe C | IA |
| Cunningham, Beth | Bucknell U | PA |
| Day, Anthony Roy | Marquette U | WI |
| Day, Lawrence | Utica C of Syracuse | NY |
| Dorsey, Alan T. | Virginia, U of | VA |
| Douglas, Michael | Rutgers, NBruns | NJ |
| Dukes, Edmond C. | Virginia, U of | VA |
| Dunlap, David | New Mexico, Uof | NM |
| Estrada, Javier | Grand Valley S | MI |
| Fabrikant, Ilya | Nebraska, Lncn | NE |
| Fishman, Randy | N Dakota S U | ND |
| Fraden, Seth | Brandeis U | MA |
| Gangopadhyaya, A. | Loyola, Chicago | IL |
| Gao, Yongli | Rochester, U of | NY |
| Gilman, Ronald | Rutgers, NBruns | NJ |
| Glab, Wallace | Texas Tech | TX |
| Gleiser, Marcelo | Dartmouth C | NH |
| Graf, Michael | Boston C | MA |
| Graham, James | UC, Berkeley | CA |
| Gray, Richard | Appalachian S | NC |
| Gutierrez, Philip | Oklahoma, U of | OK |
| Gwinn, Elisabeth | UC, St Barbara | CA |
| Halfpap, Bradford | Ripon C | WI |
| Halpern, Jules | Columbia U | NY |
| Hammond, Richard | N Dakota S U | ND |
| Hasan, Zameer | Temple U | PA |
| Hasbun, Javier | W Georgia C | GA |
| Hayden, Michael | Maryland, BaltCnty | MD |
| Hicks, Sally | Dallas, U of | TX |
| Hlousek, Zvonimir | Cal S, LngBch | CA |
| Huber, Thomas | Gustavus Adolph | MN |
| Ingram, David | Ohio U | OH |
| Ioffe, Lev | Rutgers, NBruns | NJ |
| Jia, Weiyi | P Rico, Mayag | PR |
| Kaplunovsky, V. | Texas, Austin | TX |
| Karim, Rezwanul | Jackson S U | MS |
| Karma, Alain | Northeastern U | MA |
| Keil, Mark | Oklahoma, U of | OK |
| Klebanov, Igor | Princeton U | NJ |
| Kumar, Alok | SUNY, Oswego | NY |
| LaBelle, James | Dartmouth C | NH |
| Larsen, Kristine | Cntrl Connecticut | CT |
| LeClair, Andre | Cornell U | NY |
| Lichty, Lyle | Cornell College | IA |
| Lin, Chyan-Long | Temple U | PA |
| Lott, Fred | Jackson S U | MS |
| Madsen, James | Wiscnsn, RiverF | WI |
| Malcuit, Michelle | Lehigh U | PA |
| Markert, John | Texas, Austin | TX |
| Mason, Bruce | Oklahoma, U of | OK |
| Meurice, Yannick | Iowa, U of | IA |
| Meziani, Z. | Temple U | PA |
| Mincer, Allen | New York U | NY |
| Nelson, Harry | UC, St Barbara | CA |
| Page, Lyman | Princeton U | NJ |
| Popson, G. Albert | W Virginia Wslyn | WV |
| Preyer, Norris | E Oregon S C | OR |
| Price, John | Colorado, Bldr | CO |
| Qui, Zongan | Florida, Gnsvl | FL |
| Rankin, Patricia | Colorado, Bldr | CO |
| Reno, Mary Hall | Iowa, U of | IA |
| Riley, Mark | Florida S U | FL |
| Roby, Scott | SUNY, Oswego | NY |
| Rodriguez, Jose | Cal S, LosAngls | CA |
| Rogers, Vincent | Iowa, U of | IA |
| Rous, Phillip | Maryland, BaltCnty | MD |
| Rudolph, Wolfgang | New Mexico, Uof | NM |
| Russell, Dwight | Texas, El Paso | TX |
| Scheinfein, Michael | Arizona S U | AZ |
| Schellman, Heidi | Northwestern U | IL |
| Seto, Richard K. | UC, Riverside | CA |
| Shen, Weidian | E Michigan U | MI |
| Silversmith, Ann | Hamilton C | NY |
| Skwarnicki, Tomasz | S Methodist U | TX |
| Snow, Gregory | Nebraska, Lncn | NE |
| Streater, Alan | Lehigh U | PA |
| Sturrus, W. Gregg | Youngstown S | OH |
| Tagg, Randall | Colorado, Denv | CO |
| Taylor, Tomasz | Northeastern U | MA |
| Thorne, Robert | Cornell U | NY |
| Vaziri, Mojtaba | Michigan, Flint | MI |
| Voss, Kenneth | Miami, U of | FL |
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| Walton, Mark | Lethbridge | CAN |
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| Wentworth, Chris | Doane C | NE |
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| Woolverton, H. | Cntrl Arkansas | AR |
| Wudka, Jory | UC, Riverside | CA |
| Wysin, Gary M. | Kansas S U | KS |
| Zhang, Shoucheng | Stanford U | CA |

### hirings to tenure

| | | | |
|---|---|---|---|
| Casten, Richard F. | Yale U | CT | N/A |
| Choptuik, Matthew | Texas, Austin | TX | Texas, Austin |
| Coopersmith, Susan | Chicago, U of | IL | AT&T Bell Labs |
| Dugan, Gerald | Cornell U | NY | SSC Lab - Texas |
| Eyler, Edward | Connecticut, Uof | CT | Delaware, Uof |
| Hailey, Charles | Columbia U | NY | Livermore Lab |
| Himpsel, Franz | Wiscnsn, Madsn | WI | N/A |
| Hinkley, David | UC, St Barbara | CA | Oxford U-UK |
| Kahn, Steven | Columbia U | NY | UC, Berkeley |
| Manz, Arlan | Connecticut C | CT | Franklin&Marshall |
| Mitselmakher, Gena | Florida, Gnsvl | FL | N/A |
| Venable, Demetrius | Howard U | DC | Hampton U |

## POLITICAL SCIENCE

### tenurings

| NAME | INSTITUTION | PREV AFFIL |
|---|---|---|
| Abebe, Daniel | Metropolitan S U | MN |
| Adam, Hussein | Holy Cross, C of | MA |
| Ahrensdorf, Peter J. | Davidson C | NC |
| Anchordoguy, M. | Washington, U of | WA |
| Anda, Michael | Arkansas, LtlRk | AR |
| Ball, William | Trenton S C | NJ |
| Berkman, Michael | Penn S U | PA |
| Billeaux, David | TexasA&M,CrpsC | TX |
| Boone, Catherine | Texas, Austin | TX |
| Boudreau, Vincent | CUNY, City C | NY |
| Bowen, Lauren | John Carroll U | OH |
| Brand, Laurie | S California, U of | CA |
| Brotherson, Festus | Baldwin-Wallace | OH |
| Bumiller, Kristin | Amherst C | MA |
| Burnham, Jeffrey | Lock Haven U | PA |
| Byrnes, Timothy | Colgate U | NY |
| Caric, Ric | Morehead S U | KY |
| Chen, Linda | Indiana, S Bend | IN |
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| Cox, Robert | Oklahoma, U of | OK |
| Danford, John | Loyola, Chicago | IL |
| Daniels, Cynthia R. | Rutgers, NBruns | NJ |
| Downs, Darrell | Winona S U | MN |
| Eisner, Marc | Wesleyan U | CT |
| El-Eid, Ghassan | Cntrl Connecticut | CT |
| Ellis, Richard | Willamette U | OR |
| Fisher, Bonnie | Cincinnati, U of | OH |
| Garber, Judith | Alberta, U of | CAN |
| Gillman, Howard | S California, U of | CA |
| Gordon, Robert | US Military Acad | NY |
| Greene, Kathanne | S Mississippi, Uof | MS |
| Hamlet, Patrick | N Carolina S U | NC |
| Hartsfield, David | Truman S U | MO |
| Hody, Cynthia | Maryland, BaltCnty | MD |
| Hoefler, James | Dickinson C | PA |
| Hoff, Samuel | Delaware S U | DE |
| Hubbell, Lawrence | Wyoming, U of | WY |
| Huelsoff, Michael | New Orleans, U of | LA |
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| Jackson, Njeri | Virginia Cmnwlth | VA |
| James, Peggy | Wiscnsn, Prks | WI |
| Johnston, David | Columbia U | NY |
| Jones, Charlie | Capital U | OH |
| Joyner, Christopher | Georgetown U | DC |
| Kahn, Kim | Arizona S U | AZ |
| Kamrava, Mehran | Rhodes C | TN |
| Katz, Claudio | Loyola, Chicago | IL |
| Kautz, Steven | Emory U | GA |
| Kay, Willaim | Northeastern U | MA |
| Kenny, Christopher | LSU, BatnRoug | LA |
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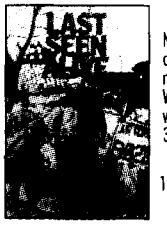


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| Meese, Michael | US Military Acad | NY |
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| Moens, Alex | Simon Fraser | CAN |
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| Mucciaroni, Garry | Temple U | PA |
| Nederman, Cary J. | Arizona, Tucson | AZ |
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| Nelsen, Brent | Furman U | SC |
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| Orme, John | Oglethorpe U | GA |
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| Radcliff, Benjamin | Notre Dame, Uof | IN |
| Ramirez, Anibal | P Rico, Mayag | PR |
| Ray, John | Xavier U | LA |
| Remer, Gary | Tulane U | LA |
| Richter, James | Bates C | ME |
| Rippey, Phyllis | W Illinois U | IL |
| Roberts, James | Towson S U | MD |
| Russell, Gregory | Oklahoma, U of | OK |
| Sagan, Scott | Stanford U | CA |
| Schroedel, Jean | Claremont Grad | CA |
| Schwartz, Joseph | Temple U | PA |
| Serafin, Joan | Frostburg S U | MD |
| Shastri, Amita | SanFrancisco S | CA |
| Smith, Gregory | Trinity C (CT) | CT |
| Spalding, Nancy | E Carolina U | NC |
| Sterrett, Susan | Denver, U of | CO |
| Stidham, Ronald | Appalachian S | NC |
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| Stowers, Neil L. | SanFrancisco S | CA |
| Teske, Robin | James Madison | VA |
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| Thiele, Leslie | Florida, Gnsvl | FL |
| Thomson, Janice | Washington, Uof | WA |
| Torres, Maria | DePaul U | IL |
| Van Evera, Stephen | MIT | MA |
| Weber, Steven | UC, Berkeley | CA |
| Weinstein, David | Wake Forest U | NC |
| Wheeland, Craig | Villanova U | PA |
| Wiger, Flo | Metropolitan S U | MN |
| Wlezien, C. | Houston, U of | TX |
| Wright, Edward | S Colorado, U of | CO |

## hirings to tenure

| | | | |
|---|---|---|---|
| Carter, Lief | Colorado C | CO | Georgia, U of |
| Codevilla, Angelo | Boston U | MA | N/A |
| Crotty, William | Northeastern U | MA | Northwestern U |
| Dodd, Lawrence | Florida, Gnsvl | FL | N/A |
| Elster, Jon | Columbia U | NY | Chicago, U of |
| Fraser, Nancy | New School | NY | Northwestern U |
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| Huckfeldt, Robert | Indiana, Blmngtn | IN | SUNY, Stny Brk |
| Jillson, Calvin | S Methodist U | TX | Colorado, Uof |
| Kassiola, Joel Jay | SanFrancisco S | CA | CUNY, Brooklyn |
| King, Erika | Grand Valley S | MI | Chatham C |
| Oi, Jean | Stanford U | CA | N/A |
| Przeworski, Adam | New York U | NY | Chicago, U of |
| Sidlow, Edward | E Michigan U | MI | Loyola, Chicago |
| Suny, Ronald | Chicago, U of | IL | Michigan, U of |
| Tuck, Richard | Harvard U | MA | Cambridge-UK |
| Walker, W. Earl | Our Lady Lake | TX | N/A |

## PSYCHOLOGY

### tenurings

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| Bagstad, Nanette | Mayville S U | ND |
| Bailey, J. Michael | Northwestern U | IL |
| Baker, David | N Texas, U of | TX |
| Baldwin, Dare Ann | Oregon, U of | OR |
| Banaji, Mahzarin | Yale U | CT |
| Bateson, Allan | Towson S U | MD |
| Bean, James | Lock Haven U | PA |
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| Bell-Dolan, Deborah | Missouri, Clmb | MO |
| Boland, Susan | Lock Haven U | PA |
| Bowers, Robin | Charlston, C of | SC |
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| Brown, Joseph | Nebraska, Oma | NE |
| Budd, Karen | DePaul U | IL |
| Calhoun-Sauls, Ann | Belmont Abbey | NC |
| Carlson, Caryn | Texas, Austin | TX |
| Chapman, Paul | Minnsota,TwnC | MN |
| Chartraud, Judy | Virginia Cmnwlth | VA |
| Chomiak, Anna | Rockford C | IL |
| Chubb, Charles F. | Rutgers, NBruns | NJ |
| Ciesielski, Kristina | New Mexico, Uof | NM |
| Cohn, Lawrence | Texas, El Paso | TX |
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| Demorest, Amy | Amherst C | MA |
| Downey, Ronald G. | Kansas S U | KS |
| Dygdon, Judith | Roosevelt U | IL |
| End, Laurel | Mt Mary C | WI |
| Eskew, Rhea | Northeastern U | MA |
| Faucett, John M. | Arkansas, LtlRk | AR |
| Fetterman, John G. | IndianaPurdu,Ind | IN |
| Fiese, Barbara | Syracuse U | NY |
| Fincher-Kiefer, R. | Gettysburg C | PA |
| Finger, Dennis | Kean C | NJ |
| Fisher, Cynthia | Illinois, Urbana | IL |
| Foley, Hugh | Skidmore C | NY |
| Folk, Charles L. | Villanova U | PA |
| Frensch, Peter | Missouri, Clmb | MO |
| Gibson, Janet | Grinnell C | IA |
| Gilden, David | Texas, Austin | TX |
| Glenney, Katherine | W Virginia Wslyn | WV |
| Glisky, Elizabeth | Arizona, Tucson | AZ |
| Gordon, Peter | N Carolina, ChpH | NC |
| Gratz, Zandra | Kean C | NJ |
| Green, Edward | Miami, U of | FL |
| Grosofsky, Alexis | Beloit C | WI |
| Grunland, Scott | Oklahoma, U of | OK |
| Hackenburg, T. | Florida, Gnsvl | FL |
| Hall, John | Texas Weslyn | TX |
| Harris, Diane J. | SanFrancisco S | CA |
| Harris, Sandra | Eckerd C | FL |
| Hartman, Marilyn | N Carolina, ChpH | NC |
| Hegarty, Mary | UC, St Barbara | CA |
| Hill, Wendy | Lafayette C | PA |
| Hirshman, Elliot | N Carolina, ChpH | NC |
| Holtzworth-Munroe, A. | Indiana, Blmngtn | IN |
| Hope, Debra | Nebraska, Lncn | NE |
| Hurwitz, Barry | Miami, U of | FL |
| Ingram, Brenda | Albright C | PA |
| Isaac, Paul | Kansas S U | KS |
| Jackson, Sherri | Jacksonville (FL) | FL |
| Jacobs, John | S Connecticut | CT |
| Johnson, Mary | Loras C | IA |
| Jones, Diane | Texas A&M U | TX |
| Kalinowski, Janet | Ithaca C | NY |
| Kaniasty, Krystof | Indiana U of PA | PA |
| Kinsley, Craig | Richmond, U of | VA |
| Kristeller, Jean | Indiana S U | IN |
| Kruk, Edward | Brit Columbia | CAN |
| Kupensmidt, Janis | N Carolina, ChpH | NC |
| La Freniere, Peter | Maine, U of | ME |
| Lambert, Kelly | RandlphMacon | VA |
| Levin, Charles | Baldwin-Wallace | OH |
| Levy, Gary | Wyoming, U of | WY |
| Maxwell, Timothy | Hendrix C | AR |
| McCall, Michael | Ithaca C | NY |
| McCourt, Mark | N Dakota S U | ND |
| McDougall, S. | Cal S, SnBrndno | CA |
| Meck, Warren | Duke U | NC |
| Mickler, Susan | Seton Hall U | NJ |
| Miller, Victor | Blackburn C | IL |
| Mistleberger, Ralph | Simon Fraser | CAN |
| Moore, Alinde | Ashland U | OH |
| Moore, Bruce | Arkansas, LtlRk | AR |
| Moreland, Kevin L. | Fordham U | NY |
| Morier, Dean | Mills C | CA |
| Morrison, F. | Loyola, Chicago | IL |
| Murphy, James | IndianaPurdu,Ind | IN |
| Needham, William | SUNY, Purchas | NY |
| Newburg, Cheryl | Lock Haven U | PA |
| Noice, Helga | Augustana C (IL) | IL |
| Nygaard, Shelley | Lakeland C | WI |
| Nygren, D. | DePaul U | IL |
| O'Bannon, Robert | Jackson S U | MS |
| Olster, Deborah | UC, St Barbara | CA |
| Ozorak, Elizabeth | Allegheny C | PA |
| Padgett, Robert | Butler U | IN |
| Panter, Abigail | N Carolina, ChpH | NC |
| Patrick, Christopher | Florida S U | FL |
| Pelham, Brett | UC, Los Angeles | CA |
| Pittman, Catherine | St Mary's (IN) | IN |
| Plous, Scott | Wesleyan U | CT |
| Powers, Robert | Louisville, U of | KY |
| Prentice, Deborah | Princeton U | NJ |
| Primavera, Judith | Fairfield U | CT |
| Prohaska, Vincent | CUNY, Lehman | NY |
| Puhakka, Kaisa | W Georgia C | GA |
| Quittner, Alexandra | Indiana, Blmngtn | IN |
| Rakowitz, Susan | Fairfield U | CT |
| Reed, Marjorie | Oregon S U | OR |
| Richards, Virginia | Penn, U of | PA |
| Rios, Gilberto | P Rico, Mayag | PR |
| Roberts, Lawrence | Utica C, Syracuse | NY |
| Rochat, Philippe | Emory U | GA |
| Rossini, Edward | Roosevelt U | IL |
| Saenz, Delia | Arizona S U | AZ |
| Sailor, Kevin | CUNY, Lehman | NY |
| Sanders, Brian | Drake U | IA |
| Santos, Silvia | Cal S, Domngz | CA |
| Scherer, David | S Carolina, Clm | SC |
| Schlinger, Henry | W New England | MA |
| Schmied, Lori | Maryville (TN) | TN |
| Schoenrade, Patricia | William Jewell C | MO |
| Shapiro, Susan | Indiana U East | IN |
| Sheppard, James | Florida, Gnsvl | FL |
| Shofir, Eldar | Princeton U | NJ |
| Silverman, Ronald | Michigan, Flint | MI |
| Sinclair, Robert C. | Alberta, U of | CAN |
| Sparkman, Gerald | Rio Grande, U of | OH |
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| Swim, Janet | Penn S U | PA |
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| Thompson, Laura | New Mexico S U | NM |
| Thompson, Lee | Case Western Res | OH |
| Thompson, Vetta S. | Missouri, St L | MO |
| Tjelteit, Alan | Muhlenberg C | PA |
| Trull, Timothy | Missouri, Clmb | MO |
| Vanraalte, Judy | Springfield C | MA |
| Vigorito, Michael | Seton Hall U | NJ |
| Viken, Richard | Indiana, Blmngtn | IN |
| Walter-Fromson, A. | Greensboro C | NC |
| Watters, Barbara | SUNY, Oswego | NY |
| Wedell, Douglas | S Carolina, Clm | SC |
| Wigert, Lee | Hastings C | NE |
| Williams, Christina | Duke U | NC |
| Williams, Patrick | Houston, Dntn | TX |
| Windsor, Jennifer | Minnsota,TwnC | MN |
| Wolford, Karen | SUNY, Oswego | NY |
| Wood, Phillip | Missouri, Clmb | MO |
| Yantis, Steven | Johns Hopkins | MD |
| Zaremba, Stacey | Moravian C | PA |

### hirings to tenure

| | | | |
|---|---|---|---|
| Bever, Thomas | Arizona, Tucson | AZ | Rochester, U of |
| Blascovich, James | UC, St Barbara | CA | SUNY, Buffalo |
| Brennan, James | Loyola, Chicago | IL | Mass, U of |
| Caramazza, Alfonso | Harvard U | MA | Dartmouth C |
| Chambless, Diane | N Carolina, ChpH | NC | Penn, U of |
| Cole, Ellen | Alaska Pacific U | AK | Prescott C |
| Cooper, M. Lynne | Missouri, Clmb | MO | SUNY, Buffalo |
| Eagly, Alice | Northwestern U | IL | Purdue U |
| Fisher, Jane | Nevada, Reno | NV | N Illinois U |
| Gil, Karen | N Carolina, ChpH | NC | Duke U |
| Herrmann, Douglas | Indiana S U | IN | Nat'l Ctr HealtStats |
| Humphrey, N. | New School | NY | Cambridge-UK |
| Klimoski, Richard | George Mason U | VA | Ohio S U |
| Major, Brenda | UC, St Barbara | CA | SUNY, Buffalo |
| McNally, Richard | Minnsota,TwnC | MN | Harvard U |
| Metcalfe, Janet | Columbia U | NY | Dartmouth C |
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| Penrod, Steven | Nebraska, Lncn | NE | Harvard U |
| Sheridan, Kathleen | Missouri, Clmb | MO | Cntrl Florida, U of |
| Stein, Donald | Emory U | GA | Rutgers U |
| Tetrick, Lois | Houston, U of | TX | Wayne S U |

## RELIGION

### tenurings

| | | |
|---|---|---|
| Amadiume, Ifi | Dartmouth C | NH |
| Blumer, Fred | Baldwin-Wallace | OH |
| Boyle, John | St Thomas, U of | MN |
| Brady, Bernard | St Thomas, U of | MN |
| Byrne, Patricia | Trinity C (CT) | CT |
| Campany, Robert | Indiana, Blmngtn | IN |
| Crysdale, Cynthia | Catholic U Amer | DC |
| Cunningham, David | St Thomas, U of | MN |
| Deal, William | Case Western Res | OH |
| DeBerg, Betty A. | Valparaiso U | IN |
| DeMaris, Richard | Valparaiso U | IN |
| Donfin-Smith [96], T. | Nazareth C | NY |
| Fowler, Vivia | Columbia C (SC) | SC |
| Gitomer, David | DePaul U | IL |
| Godzieda, Anthony | Villanova U | PA |
| Goizueta, Roberto | Loyola, Chicago | IL |
| Halstead, James | DePaul U | IL |
| Haynes, Steve | Rhodes C | TN |
| Homerin, Emil | Rochester, U of | NY |
| Hughes, Edward | Cal S, LngBch | CA |
| Jones, Lindsay | Ohio S U | OH |
| Kimball, Charles | Furman U | SC |
| Lamm, Julia | Georgetown U | DC |
| Maffly-Kipp, Laurie | N Carolina, ChpH | NC |
| Marlow, Louise | Wellesley C | MA |
| Martin, Dale | Duke U | NC |
| Martin, Regis | Franciscan,Stbn | OH |
| McKean, Ann | Christian Bros | TN |
| Moore, Moses | Arizona S U | AZ |
| Mueller, James | Florida, Gnsvl | FL |
| Muesse, Mark | Rhodes C | TN |
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| Schmidt, David | Fairfield U | CT |
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| Stell, Stephen | Austin C | TX |
| Sterling, Gregory | Notre Dame, Uof | IN |
| Thomas, Gloria | Marymount C | NY |
| Tilley, Maureen | Florida S U | FL |
| Tirosh-Rothschild, H. | Indiana, Blmngtn | IN |
| Van Voorst, Robert | Lycoming C | PA |
| Wallace, Mark | Swarthmore C | PA |
| Webb, Gisela | Seton Hall U | NJ |
| Weithaus, Ulrike | Wake Forest U | NC |
| Zimmerman, C. | Otterbein C | OH |

### hirings to tenure

| | | | |
|---|---|---|---|
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| Kenney, John P. | St Michael's C | VT | Reed C |
| Kraemer, Joel | Chicago, U of | IL | Tel Aviv U-ISRL |
| Larson, Gerald | Indiana, Blmngtn | IN | UC, St Barbara |
| Strenski, Ivan | UC, Riverside | CA | UC, St Barbara |

## RUSSIAN/SLAVIC LANG & LIT

### tenurings

| | | |
|---|---|---|
| Andrews, David | Georgetown U | DC |
| Barran, Thomas | CUNY, Brooklyn | NY |
| Boym, Svetlana | Harvard U | MA |
| Cienki, Alan | Emory U | GA |
| Epstein, Michael | Emory U | GA |
| Goering, Laura | Carleton C | MN |
| Grenoble, Lenore | Dartmouth C | NH |
| Jones, Stephen | Mt Holyoke C | MA |
| Mihaychuk, George | Georgetown U | DC |
| Nahachewsky, A. | Alberta, U of | CAN |
| Nicholas, Mary | Lehigh U | PA |
| Oliver, Donna | Beloit C | WI |
| Polinsky, Maria | S California, U of | CA |
| Polowy, Teresa | Arizona, Tucson | AZ |
| Popkin, Cathy | Columbia U | NY |
| Pylypiuk, Natalia | Alberta, U of | CAN |
| Ryan-Hayes, Karen | Virginia, U of | VA |

### hirings to tenure

| | | | |
|---|---|---|---|
| Yokoyama, Olga | UC, Los Angeles | CA | Harvard U |
| Zhivov, Viktor | UC, Berkeley | CA | Moscow U-CIS |

## SOCIOLOGY/CRIMINAL JUSTICE

### tenurings

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|---|---|---|
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| Bernat, Frances | Arizona S West | AZ |
| Betances, Emelio | Gettysburg C | PA |
| Breault, Kevin | Austin Peay S | TN |
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| Callahan, Lisa | Russell Sage C | NY |
| Caprez, Judy | Fort Hays S U | KS |
| Casanova, Jose | New School | NY |
| Castex, Graciela | CUNY, Lehman | NY |
| Catsanbis, Sophia | CUNY, Queens | NY |
| Clayman, Steven E. | UC, Los Angeles | CA |
| Comens, Bruce | Temple U | PA |
| Crowley, Joan | New Mexico S U | NM |
| Cushman, Thomas | Wellesley C | MA |
| DeBrizzi, John | Jersey City S C | NJ |
| Delaney, Kevin | Temple U | PA |
| Denton, Margaret | McMaster U | CAN |
| Donato, Katherine | LSU, BatnRoug | LA |
| Eliason, Scott | Iowa, U of | IA |
| Ellison, Christopher | Texas, Austin | TX |
| Farrell, William | Michigan, Flint | MI |
| French, Robert | U of the Ozarks | AK |
| Fritz, Kathlyn | Newberry C | SC |
| Fuchs, Stephan | Virginia, U of | VA |
| Gallo, Carmeazo | CUNY, Queens | NY |
| Gilbertson, Greta A. | Fordham U | NY |
| Gouveia, Lourdes | Nebraska, Oma | NE |
| Hanrahan, Kathleen | Indiana U of PA | PA |
| Hansen, Karen | Brandeis U | MA |
| Harris, Phyllis B. | John Carroll U | OH |
| Heuser, Linda | Willamette U | OR |
| Howe, Carolyn | Holy Cross, C of | MA |
| Hudgins, John | Coppin S C | MD |
| Kamo, Yoshinori | LSU, BatnRoug | LA |
| Karim, Manjur | Culver-Stockton C | MO |
| Karraker, Meg | St Thomas, U of | MN |
| Keen, Mike | Indiana, S Bend | IN |
| King, Kim | Hiram C | OH |
| Leggon, Cheryl | Wake Forest U | NC |
| Lehmann, Jennifer | Nebraska, Lncn | NE |
| Leidner, Robin | Penn, U of | PA |
| Lembcke, Jerry | Holy Cross, C of | MA |
| Lemelle, Anthony J. | Purdue U | IN |
| Leone, Matthew | Nevada, Reno | NV |
| Lewis, Bonnie | SE Louisiana U | LA |
| Lie, John | Illinois, Urbana | IL |
| Lottes, Ilsa | Maryland, BaltCnty | MD |
| Maher, Timothy | Indianapolis, U of | IN |
| Makoba, Johnson | Nevada, Reno | NV |
| McCall, Patricia | N Carolina S U | NC |
| McCandless, Jane | W Georgia C | GA |
| McLeod, Jane | Minnsota,TwnC | MN |
| McShane, Marilyn | Cal S, SnBrndno | CA |
| Morley, Harvey | Cal S, LngBch | CA |
| Nelson-Richards, M. | SUNY, Oswego | NY |
| Ohiwerei, Godwin | Jersey City S C | NJ |
| Olson, Daniel | Indiana, S Bend | IN |
| Osirim, Mary | Bryn Mawr C | PA |
| Passas, Nikolaos | Temple U | PA |
| Polk, O. Elmer | Coppin S C | MD |
| Potuchek, Jean | Gettysburg C | PA |
| Priehs, Richard | Saginaw Valley S | MI |
| Rodrigues, Rose | Fairfield U | CT |
| Rothenberg, James | Ithaca C | NY |
| Rust, Paula | Hamilton C | NY |
| Sadri, Ahmad | Lake Forest C | IL |
| Sheffield, Ric | Kenyon C | OH |
| Tuttle, Robert | Wilkes C | PA |
| Vaz, Brad | Fort Hays S U | KS |
| Watkins, Gayle | US Military Acad | NY |
| Wenk, DeeAnn | Oklahoma, U of | OK |
| White, Robert W. | IndianaPurdu,Ind | IN |
| Wholey, Douglas | Carnegie Mellon | PA |
| Williams, Terry | New School | NY |
| Wittberg, Patricia | IndianaPurdu,Ind | IN |
| Zimmer, Catherine | N Carolina S U | NC |

### hirings to tenure

| | | | |
|---|---|---|---|
| Borocz, Jozsef | Rutgers, NBruns | NJ | UC, Irvine |
| Cook, Karen | Duke U | NC | Bergen, Uof-NWY |
| Evans, Daryl | Purdue U | IN | Kansas, U of |
| Gibson, Herman | Henderson S U | AR | Wiley C |
| Gomme, Ian | S Colorado, U of | CO | Newfndlnd-CAN |
| Granovetter, Mark | Stanford U | CA | N/A |
| Gunther, John | SE Louisiana U | LA | Southern U |
| Hallums, James | US Military Acad | NY | N/A |
| Harper, Douglas | Duquesne U | PA | S Florida, U of |
| Palloni, Alberto | Chicago, U of | IL | Wisconsn, Madsn |
| Stafford, Mark | Texas, Austin | TX | Washington S U |
| Thorne, Barrie | UC, Berkeley | CA | S California, U of |
| Walder, Andrew G. | Stanford U | CA | N/A |
| Wong, Raymond | Purdue U | IN | UC, St Barbara |

## SPANISH/PORTUGUESE LANG & LIT

### tenurings

| | | |
|---|---|---|
| Alfaro-Alexander, Ana | Castleton S U | VT |
| Arbues, Lisa | RandlphMacon | VA |
| Artigas, Maria | New Orleans, Uof | LA |
| Beaupied, Aida | Penn S U | PA |
| Beckman, Fierina | N Texas, U of | TX |
| Benedetti, Thomas | Widener U | PA |
| Bou, Enric | Wellesley C | MA |
| Carullo, Sylvia | St Olaf C | MN |
| Conley, Patrick | Mdl Tennessee | TN |
| Craig, Herbert | Nebraska, Kearney | NE |
| Czajkoski, C. | Wheeling Jesuit | WV |
| Fares, Gustavo C. | Lynchburg C | VA |
| Figueroa, Alvin | Trenton S C | NJ |
| Fleak, Kenneth | S Carolina, Clm | SC |
| Fra-Molinero, B. | Bates C | ME |
| Garabedian, M. | W New England | MA |
| Garcia-Varela, Jesus | Louisville, U of | KY |
| Gibbs, Virginia | Luther C | IA |
| Gorfkle, Laura J. | Virginia Tech | WV |
| Guinaz, Maria C. | CUNY, Lehman | NY |
| Hamel, Patricia | Wyoming, U of | WY |
| Hernandez, Nicolas | Russell Sage C | NY |
| Johnson, Michael | Hastings C | NE |
| Kelly, Mary Jane | Ohio U | OH |
| Kelm, Orlando | Texas, Austin | TX |
| Klein, Carol | Beaver C | PA |
| McMahon, Donna | Cal S, SnBrndno | CA |
| Molinaro, Nina | Colorado, Bldr | CO |
| Mondragon, Amelia | Howard U | DC |
| Munoz-Millanes, J. | CUNY, Lehman | NY |
| Nishida, Chiyo | Texas, Austin | TX |
| Ocampo, Francisco | Minnsota,TwnC | MN |
| Parra, Teresita | N Carolina, Wlm | NC |
| Reati, Fernando | Georgia S U | GA |
| Reed, Cory | Texas, Austin | TX |
| Rogers, Donna | Penn S U | PA |
| Roncero Lopez, V. | SUNY, Stny Brk | NY |
| Sapega, Ellen | Wisconsn, Madsn | WI |
| Sierra, Ana | Seton Hall U | NJ |
| Sobiesuo, Andrew | Charlston, C of | SC |
| Stavans, Ilan | Amherst C | MA |
| Steely, Wayne | St Joseph (CT) | CT |
| Stone, Kenton | Drake U | IA |
| Taylor, Teresia | Hardin-Simmons | TX |
| Torres, Luis | S Colorado, U of | CO |
| Tsuchiya, Akiko | Washington U | MO |
| Valle, Enid | Kalamazoo C | MI |
| Veraleon, Antonio | SUNY, Stny Brk | NY |
| Watson, Peggy | Texas Christian | TX |
| Whittingham, G. | SUNY, Oswego | NY |
| Zumbo, Salvatore | Towson S U | MD |

### hirings to tenure

| | | | |
|---|---|---|---|
| Compitello, M. | Arizona, Tucson | AZ | Michigan S U |
| Cruz, Anne | Illinois, Chicago | IL | UC, Irvine |
| Fernandez, James | New York U | NY | Yale U |
| Graham, James | Henderson S U | AR | N/A |
| Manzor, Lillian | Miami, U of | FL | S California, U of |
| Martinez, Tomas E. | Rutgers, NBruns | NJ | Argentina, ARG |
| Morales-Gudmundsson, L. | LomaLinda U | CA | Connecticut, Uof |
| Romero, Mary | Arizona S U | AZ | Colorado, U of |



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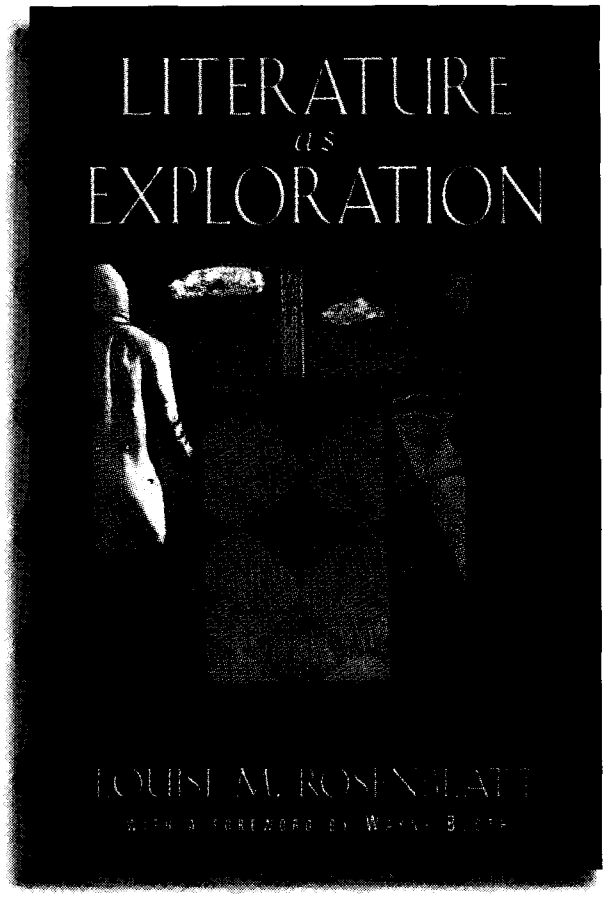


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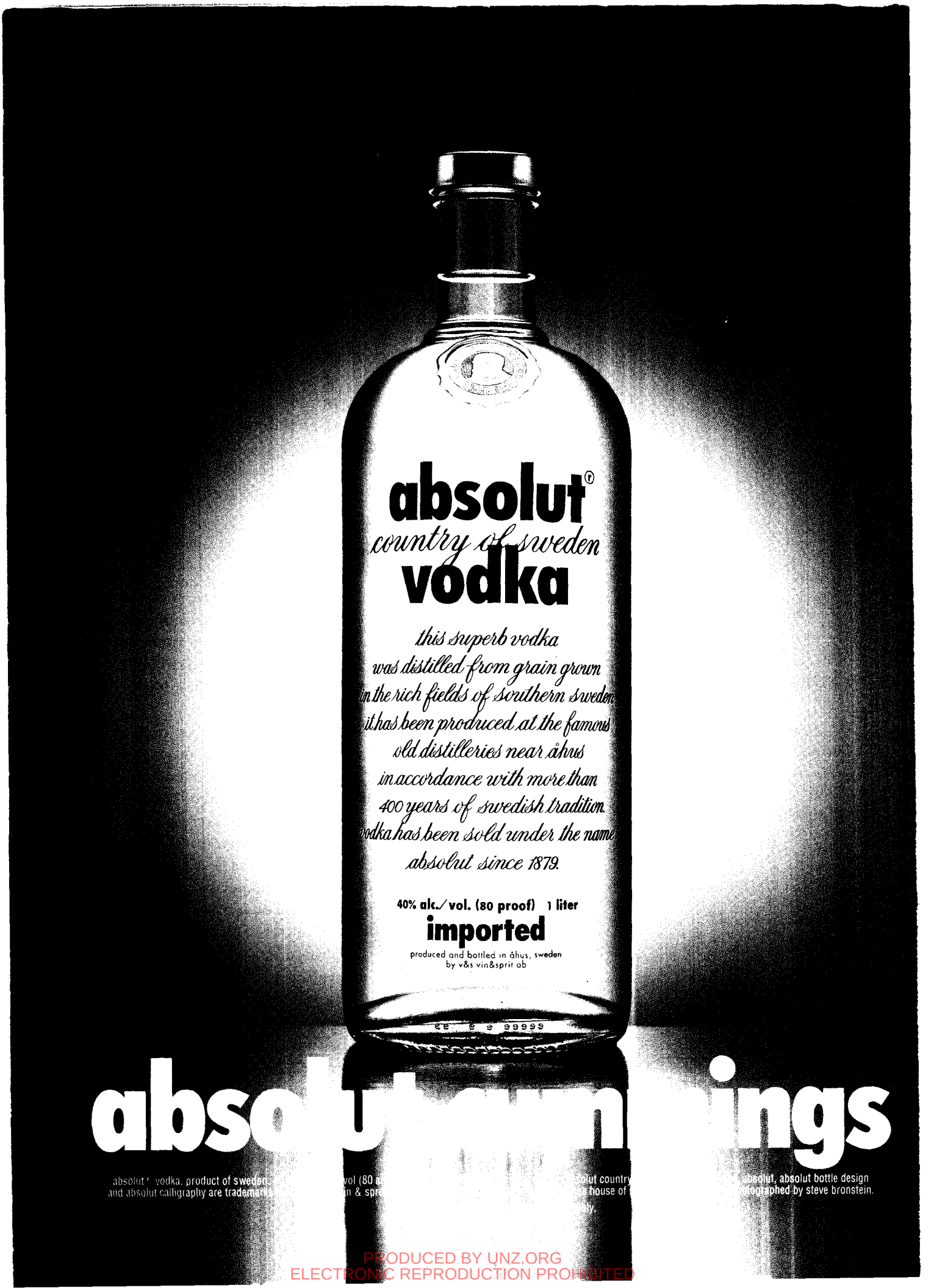


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